THE

CHRISTIAN ADVOCATE.

JUNE, 1834.

Religious Communications.

THE NATURE AND EFFECTS OF REGENERATION.

2 Cor. iv. 6.—"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God, in the face of Jesus Christ."

That the god of this world hath blinded the eyes of the children of men, is a truth which Scripture and experience unite to confirm. Insensible, by nature, of the beauty and excellence of holiness, we wander in pursuit of the unlawful pleasures which our corrupted passions suggest, and easily fall into the snares which the enemy of our salvation spreads for our destruction. Natural conscience, rendered insensible by repeated perversions and violations, ceases at length to do its office, and the unhappy offender is left to the fatal consequences of an unrestrained indulgence of his corruptions and lusts. This, although a dark, is not an unjust picture, of the natural state, and tendency of man. It is, in effect, the picture which the Apostle has given, in the verses immediately preceding the text. And on the justness of this representation, is founded the necessity of that great change which we are now to illustrate from the inspired declaration,—"That God, who commanded the light to shine out of darkness, hath shined in our hearts—meaning the hearts of those who believe—to give us the light of the knowledge of the glory of God, in the face of Jesus Christ."

In this declaration of the Apostle, the three following important points, seem to be implied—

I. That the change which, in regeneration, is wrought by God in the hearts of sinners, is a work of creation.

II. That the consequence of this change is, a new and impressive discovery of the glory of God; and

III. That this discovery is made through the medium of the character and work of Jesus Christ.

Previously to entering on the illustration of the general doctrines laid down, it may not be improper just to take notice, that divines have sometimes been divided, respecting the manner in which the operation of the Spirit of God produces its effects on the heart. It is said on the one hand, that the change is wrought by light conveyed to the understanding, in such an irresistible manner that the approbation of the heart of necessity follows. On the other hand, it is alleged, that oftentimes there is no need of any further illumination of the understanding, but only of a new temper, disposed to love the truths already clearly and sufficiently apprehended. It does not seem a matter of

much consequence, to enter far into this discussion. Whether the understanding or the heart be first applied to, on either supposition, the event is the same. The mind which was before at enmity, is now changed, and filled with love to God. Perhaps in this, as in many other disputes which have divided the Christian church, truth lies not wholly on the one side or the other. Probably, both the understanding is enlightened, and the heart, by a direct influence, renewed unto holiness, at the same time. Absolutely to pronounce on the ways of God, is beyond the knowledge and the duty of man. Our inquiries, therefore, on these subjects, ought ever to be made with reverence and humility. In the economy of grace, as well as of nature, undoubtedly there may be various ways of producing the same effect. In the present instance, it is probable, as has been said, that a change of heart is most frequently, if not always, accompanied with an uncommonly clear apprehension of divine things. But which of these is *necessarily* first, in the order of nature, is perhaps a point on which it belongs not to us to pronounce. Neither would it be a matter of great importance, could we be absolutely decided on this, or any such question. For on any subtlety, or nice distinction, in regard to the *mode* of the divine operations, the essentials of religion do not depend. Are we not taught reserve on this subject by the declaration of the Saviour himself?—"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." What is clearly revealed in the divine word, and what we proposed first to illustrate from the words of the text is—That the change which, in regeneration, is wrought by God in the hearts of sinners, is a work of creation. This seems evidently to be taught, by the Apostle's comparing the power of God in the original creation of light, with his operation in producing the light of life in the unholy heart—"God who commanded the light to shine out of *darkness*, hath shined in *our hearts*." As if he had said—"The same creative power, which made light to spring out of the darkness and confusion of chaos, hath, by a similar operation, made divine light to shine, amidst the darkness and disorder which sin had introduced into the hearts of his people. This sentiment, somewhat diversified in the manner of its expression, is delivered in many other passages of Scripture. Sometimes it is represented as a new birth. "Ye must be born again," said our Lord to Nicodemus. "If any man be in Christ," saith the Apostle, "he is a new creature, old things are passed away, behold, all things are become new." Sometimes, it is spoken of as a great change or transformation. "Beholding, as in a glass, the glory of the Lord, we are changed into the same image, from glory to glory, even as by the Spirit of the Lord." "Be ye transformed by the renewing of your mind, that ye may prove, what is that good, and acceptable, and perfect will of God." But whatever figure, or mode of expression is used, the idea is still preserved, that a creative power has been exerted on the soul. "Put on the new man which, after God, is *created* in righteousness, and true holiness."

Let us examine this doctrine, so clearly and explicitly taught in Holy Scripture, by the test of facts and experience. Look abroad into the world, and consult your own observation. You shall find a man who was once proud and overbearing, now meek and humble; one who was once revengeful, now forgiving; one who was once selfish, now benevolent; one who was once impure and sensual, now chaste and holy. In short, you shall find every moral bias, and habit of the mind, taking a new

and a contrary direction. Nor shall we find these persons thus altered, by philosophical reasoning on the superior pleasures of virtue, above those of vice. Many of them, perhaps, never put the question to themselves, whether religion and piety do, or do not, lead directly to present happiness. Or if they have, the event has been, that so far from considering them as favourable to present enjoyment, they have rather viewed them as the bane of every worldly pleasure, and only necessary as a refuge aud security against future punishment. But the Spirit of God has laid hold on their hearts, and co-operating with conscience, has, after many reluctant struggles, subjected them to the yoke of Christ. I do not mean that men are regenerated against their inclination. "Thy people, says the Psalmist, shall be *willing* in the day of thy power." Those whose minds have been directly opposed to faith and repentance, have, in their renovation, a disposition to these graces, sweetly, but powerfully wrought within them. Now what is this but creation? Darkness is turned into light; sin into holiness; hatred into love; and pollution into purity.

In describing these striking effects of the Spirit's operation, it is not intended to mark the *uniform* manner of his influence. Such examples are adduced, only as the most visible and irresistible proofs of the proposition to be established. In other, and perhaps in more numerous instances, the change from nature to grace, is much less conspicuous. In some, it may have been very silent, and apparently gradual. The habits of education and instruction may have so prepared the mind, that though there must have been some period when grace was first implanted in the heart, yet so small has been the sensible alteration produced, as not to be observed at all by others, and hardly known, but by its growth, to the individual in whom it has taken place. Still, however, a work of creation must have been wrought. Widely different are the silent stream and the gentle breeze, from the roaring torrent and the boisterous tempest; yet the agents are the same, and the benevolent designs of the Deity are alike accomplished by all.

It will only be necessary to observe, further, on this part of the subject, that in the creation contemplated, we do not mean that any addition is made to the natural powers of the soul. The moral disposition, or the heart, is the chief subject of the work of which I have been speaking. Those affections and feelings which before were employed and pleased only with sensual or temporal things, are now disposed to relish and delight supremely, in those which are spiritual and divine. For

II. The consequence of the great change of which I have spoken, is a new and impressive discovery of the glory of God. "To give us, says the text, the light of the knowledge of the glory of God." This is an expression so highly wrought, as not to be altered, or amplified, without losing something either of its beauty or strength. The Apostle is not contented to say, simply, that the *light*, or the *knowledge*, or the *glory* of God, is revealed. But it is the light *of* the knowledge *of* the glory *of* God—the clearest communication of the highest species of knowledge, even that of the *glory of God*, which is made to the new born soul. The whole is likewise heightened, by the contrast which it forms with the description of unbelievers, in a preceding verse. There it is said, that "the god of this world hath blinded the minds of them who believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

A perception of the glory of God consists in a just view of the infinity, harmony and moral beauty, of all the divine attributes. Some faint traces

of several of the perfections of the Deity, the sinner might indeed perceive, and in a degree admire. The wisdom, the power, and the goodness of the great Creator, are noble objects of contemplation, for every intelligent creature. But to view the Supreme Being in a partial manner, is so far from beholding his glory, that it is rather a degradation of his excellence. Is he wise? His wisdom is not confined to the formation and government of the material creation. It extends, likewise, to the *moral* perfection of his system. And here he often "taketh the wise, in their own craftiness; and the counsel of the froward is carried headlong." But it is in devising and executing the plan of redemption by Jesus Christ, that the wisdom of God is most displayed, and appears the most glorious, both to saints and angels—"To the intent, says the apostle, that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God." Is he powerful? Not merely in creating and upholding the visible universe, but likewise in executing all his plans and purposes for the salvation of his people; in defeating and punishing his enemies, and in protecting and rewarding his own children. So that he saith to the former, "I will break the pride of your power." "If I whet my glittering sword, and mine hand take hold on judgment, I will render vengeance to mine enemies, and will reward them that hate me." To the latter he saith —"He giveth power to the faint, and to them that have no might, he increaseth strength." "He shall send from heaven, and save thee from the reproach of him that would swallow thee up." Is God merciful? His mercy is not a weak and changeable pity, to contradict and destroy his other perfections; for "his work is perfect, all his ways are judgment, a God of truth and without iniquity, just and right is he." Let the unholy heart view the Creator in this light, and it will rise in rebellion against him. But it is in this light that the renewed soul delights to contemplate him. The saint cannot be satisfied with a partial view of the divine excellence. Having found by experience that his highest happiness consists in beholding fully and clearly the glory of his covenant God, nothing short of its most perfect perception, which the present state of man can admit, will satisfy his desires. Interested too, like an affectionate child, who is convinced that his father's character will appear the more amiable, the more closely it is examined, he dwells on every part of it with supreme delight. With these devout and pious dispositions of heart, God is well pleased; and reveals himself to the holy soul, in a manner in which he doth not reveal himself unto the world.

It is true, that in the present state, "we know but in part, and see through a glass darkly." Our imperfect natures could not endure the full effulgence of the divine glory. But that degree of it which is here given to man to know and to bear, is the source of the believer's highest joy; and with humble and patient expectation, he anticipates the happy period, when "this mortal shall put on immortality, and we shall know even as we are known."

When it was said that the believer delights not in contemplating a partial Deity, I did not mean to intimate that there are not some of the divine perfections, in which he may feel himself peculiarly interested. To the mercy by which he is saved, and from which he derives his daily comforts and his eternal hopes, he may look with uncommon pleasure. But he never excludes one of the perfections of God, by an unreasonable extension of another. He adores the justice that punishes the obstinate sinner, as well as the mercy that pardons the returning

penitent. He considers all the divine attributes as perfectly consistent and harmonious, and, in the highest degree, worthy of his admiration and praise—He sees that in the plan of redeeming love, "mercy and truth are met together, righteousness and peace have kissed each other." The believer is enabled to take this just and delightful survey of the attributes of God, because—

III. He views them through the medium of the character and work of Jesus Christ.

The character of our great Redeemer is, as it were, the mirror which exhibits to the eye of faith the glory of God, in its greatest lustre. It was long an object of anxious inquiry among the most enlightened of the heathen world, how God could be just, and yet the justifier of sinners, even when repentant. Perfectly holy and righteous himself, no expectation of a return of indulgence could induce him to bestow pardon on the guilty; and how the moral government of the universe could be sustained, if every offender did not receive the punishment due to his transgressions, was a question of difficult solution. But by the death of Christ, this dark, important problem, was solved at once. The justice of God, which would not be pacified without satisfaction, when the life of his own Son was the price of its vindication, appeared awfully conspicuous; and the mercy, which would provide and pay such a price for offending sinners, shone forth in all the splendour of its charms. Here, then, in the redemption of Christ, the glory of God appears to the renewed soul, in a way of which the wisest of the ancient heathen were totally ignorant, and for which the men of the world, in every age, have had no relish. In creation and providence, they may have perceived his power, and admired his wisdom. Evident as they are to the eye of sense, it would not have been easy to resist them. But the *consistency* and harmony of the divine perfections—the union of justice and mercy—the very light of the knowledge of his glory, can be seen only by the eye of faith, in the plan of redemption—and to the lustre of this, the heathen were perfectly blind, and gospelized sinners are insensible and stupid. Nor is the union of justice with mercy, loudly demanding, as it does, our admiration and wonder, the only display of the divine glory, which is seen through the character of Jesus Christ. "He is himself the *brightness* of his Father's glory, and the express image of his person." In him the perfections of God, without being degraded, are, as it were, humanized, and brought more within the bounds of finite conception. In him the rays of uncreated glory are all concentred; and from him they beam forth in all their separate or blended beauty, to the eye of the believing mind. Does it behoove us to contemplate God as a being pure and spiritual? In Christ Jesus the believer is "filled with all wisdom and spiritual understanding." "He is blessed with all spiritual blessings in heavenly places." "He that is joined to the Lord is one spirit." The Redeemer's kingdom is continually represented as spiritual. His saints "as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Does the immensity of the Supreme Being overwhelm the contemplative mind? Christ Jesus is "the fulness of him that filleth all in all." Do we admire the wisdom of God? "Angels desire to look" into the depth of that wisdom which was displayed in the redemption of Christ. Are we struck with amazement, when we contemplate the Almighty power? By Christ "the worlds were made." When here on earth, "the winds and the seas obeyed him"—When he was assaulted by sinners, "twelve

legions of angels" stood ready at his call. When he died, the sun was darkened, the rocks rent, the earth quaked, and the dead arose. When he was laid in the grave, the bands of death could not confine him—He broke them in sunder, and plucked away the sting of death for the benefit of all his followers. In his very submission to his enemies, he triumphed over them; and defeated their designs, by those events in which they thought them fulfilled. "When he ascended up on high, he led captivity captive, and gave gifts unto men." Exalted to his father's right hand, God hath "set him far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come; and hath put all things under his feet, and given him to be head over all things to the church." Do we adore the justice of the Deity? How inflexible was that justice which did not spare in Christ the incarnate God, when he became the sinner's substitute; but cried, "awake, O sword, and smite the man that is my fellow." Are we transported with the divine mercy? Behold, in the Redeemer the God of mercy dying for sinful man. "Feed the church of God, said the apostle Paul to the Ephesian elders, which he hath purchased with his own blood." "He loved not his life unto the death. He was delivered for our offences, and raised again for our justification." And hence it is triumphantly declared, that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." Would we confide in the truth and faithfulness of our heavenly Father? "By two immutable things—his promise and his oath—in which it is impossible for God to lie, we have a strong consolation, who have fled for refuge to lay hold on the hope set before us: which hope we have, as an anchor of the soul, both sure and steadfast, and which entereth with that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever after the order of Melchisedec." In this manner, it would be both easy and pleasing to pursue our subject, till we had shown how all the attributes of God are united, rendered harmonious, highly illustrated, and made strikingly visible to the eye of faith, in the character and work of the great Redeemer. Leaving this, however, to employ, as it often will, the retired hours of every real Christian, let us endeavour to improve what hath already been said on this subject, by reflecting,

In the first place, how absolutely we are dependent on God for our salvation. To effect it we have seen that a work of creation must be wrought on the heart. How ought the reflection to awaken our concern, and quicken our diligence? But to what purpose, it will probably be said, would be our most strenuous endeavours? The work is not ours but God's; to renew the heart, it has been affirmed, is beyond the reach of human power and finite exertion. This objection, however intended, expresses a solemn, and what ought to be an affecting truth. Would to God that those in whose mouths it is the oftenest found, felt in their hearts its high importance and its just consequences. It would not then be so frequently pleaded as an excuse for sinful indulgence. It would be the most powerful of all motives to watchfulness and care. Are sinners dependent on God for the renovation of their natures? and yet are they careless how much they offend him? how many provocations they give him to withhold the necessary influence of his Spirit for so important a purpose? Do men act thus, when they feel that they are utterly dependent on a fellow creature for an im-

portant favour? Remember, then, O sinner! that although you cannot save yourself, yet you may destroy yourself—You may put yourself, if not absolutely beyond the reach, certainly beyond the reasonable hope of salvation. And this you are in danger of doing, if you plead an appointment of God, as an excuse for offending him—It may be said of you, as of Ephraim of old, "he is joined to his idols, let him alone." Ah, remember!—there is such a thing as divine dereliction; and that when it takes place the individual whom it affects, is as sure of perdition as if he were already in the place of torment. In infinite goodness and condescension, God has instituted certain means, for your instruction and reformation. In what manner these means possess an influence on the absolute determination of God, we know not. But we know the facts of the case—We know, that without the use of the means—which are as much in our power as any thing can be in our power—we have no just ground to expect or hope for the divine interposition. And on the other hand, we have reason to hope that if we are diligent and faithful in the use of the appointed means, and at every step look earnestly to God to attend them with his blessing, to work in them and by them a work of saving grace on our hearts—the result will be salutary. Not, be it remembered, as a matter of merit, or desert, but a gratuitous favour conferred on those who are found in the way, in which he has commanded sinners to seek him. Pervert not, therefore, the divine sovereignty into an argument for careless impenitence, and stupid security in sin. Use it rather as the most powerful motive to diligence and care; lest you provoke God to give you up to strong delusion to believe a lie. Cry mightily to him for his effectual aid, and endeavour, without delay, to cast yourselves truly and unreservedly on his mercy in Christ Jesus. Never did he spurn from the foot of his throne of grace, the soul that humbly resolved to be saved or to perish there.

In the second place—From what has been said, let us learn how important and sublime are the discoveries and employments of the Christian religion. The light of the knowledge of the glory of God, is the object which the gospel dipensation reveals, in every renewed mind. It leads to the contemplation of the Almighty, in all his majesty and in all his grace, as one of the most delightful exercises of all the true disciples of Christ. Is any thing more worthy than this of our rational nature? Is any subject of thought more noble, more sublime, more calculated to show the moral elevation of the human powers. Deprive man of his religious character, exercises, and hopes, and you condemn an immortal, immaterial being, to the concerns of a moment, and the indulgences of a brute. Never was there a more unjust and groundless slander, than that which the enemies of our holy religion have sometimes endeavoured to fix upon it, by representing it as an object suited only to weak, superstitious, and timid minds. What indication is there of a weak and timid mind, in delighting in the contemplation of boundless power, wisdom, and goodness? What can be more rational and important, than to discover the source of all our present and future happiness? What can be more firm and magnanimous, than, in confidence of his love and favour, to look up with holy boldness, satisfaction, and pleasure, to the King of kings, and the Lord of lords? Or in the decisive crisis of an endless existence, to exclaim in triumph, "O death where is thy sting! O grave where is thy victory!—Thanks be to God who giveth us the victory through our Lord Jesus Christ." Well might the Apostle say "if our gospel be hid, it is hid to them that are lost." Assuredly men do not slight or revile religion because it wants

charms, but because they want sight to perceive, or taste to relish them. No sincere Christian ever yet complained, that his master's service was unimportant, unpleasing, or without reward. Its object is to honour and please the greatest and the best of Beings. Its pleasures are the purest and highest delights of an immortal soul. Its reward, is an eternity of unmixed and unsatiating felicity. Christians, I appeal to your own hearts—Which have been the happiest moments of your lives? Those in which the world has smiled most upon you? or those in which you have had the most intimate communion with your God and Redeemer? I know your answer—I am sure, you will testify, that the pleasures of religion have rendered the smiles of the world trifling, and its frowns contemptible. Now to rest the truth of any position on fact and experience, is to place it on its fairest, and firmest basis. To fact and experience, religion dares and wishes to appeal, for the confirmation of all its pretensions. Believe it, impenitent sinner, as yet you are ignorant of the noblest pursuits, and the highest gratifications, of which your nature is capable. And since *your* business, Christian brethren, is so noble, important, and pleasing—"forgetting those things which are behind, and reaching forth unto those things which are before, press toward the mark, for the prize of the high calling of God, in Christ Jesus." For to him, let us remember,

In the last place, we are under infinite and eternal obligations.—

Had not the Redeemer come in the flesh, vain would have been all our discoveries of the divine nature, even supposing that without him they might have been perfect. To little, or rather, to a dreadful purpose, should we have studied the perfections of God, had the employment, as it certainly would, only have taught us the more clearly, that they were all engaged for our destruction. The light that blazes only to destroy, may indeed possess its splendours, but it cannot be beheld without dismay and horror. Yet even this wretched condition of existence would not have been ours. The god of this world hath blinded the eyes of the children of men, and we should have gone blindfold to destruction. If we had amused ourselves with dreams of future happiness, they would all have been founded on dark and false conjecture; and the fire that never shall be quenched, would have flashed truth and torment together upon us. From this dreadful situation, Christ the Redeemer, at the expense of a life of sorrow and a death of agony and infamy, hath delivered our guilty race. To make a return adequate to so great a favour lies not within the limits of created capacity. Such a return is not required—The benevolent interposition of God our Saviour, was intended to be in every view entirely gratuitous. All that is demanded of us is, by ardent gratitude to the bestower, and true and steady obedience to the precepts he has left us, to secure to ourselves the benefits of his ineffable grace. These favourable terms are, themselves, new and strong ties of obligation. How justly aggravated, therefore will be the condemnation of those "who neglect so great salvation"—Sinner, blest with the clear light of the gospel, remember, that your lot is cast for an extreme. If you perish, no middle region, in the world of wo, will be your allotment. By the atonement and intercession of Christ, a way is opened to the highest heaven, or the deepest hell. The one, or the other, of these important alternatives, inevitably awaits us all. One would think there need not be any great hesitation in making a choice—Oh be determined, immediately "to kiss the Son, lest he be angry, and ye perish from the way."

To you, Christian brethren, who have already tasted that the Lord is

gracious, it would be natural to conclude that nothing need be said, to awaken a sense of obligation and gratitude. But alas! lamentable experience convinces us, that forgetfulness and ingratitude are not peculiar to unsanctified hearts; although in such hearts alone, can forgetfulness and ingratitude become habitual and predominant.—In the house of his friends the Saviour is often wounded. My brethren, can we seriously reflect on what the Redeemer of our souls endured for us—that he became a man of sorrows and acquainted with grief; that he was treated with indignity from his birth till his death—from the manger to the cross; that he endured the contradictions of sinners and the assaults of the powers of darkness; that in his agony he sweat great drops of blood falling down to the ground; that he expired on a cross, forsaken by his friends, and suffering even the hidings of his Father's face—O can we think of all this—of all this endured for our sakes; and yet act as if we wished to open his closed wounds anew, and to crucify him afresh by our sins! What baseness inutterable! What blushing, and shame, and self-abhorrence, should we feel, when we dishonour our Saviour before the world—yea when we think of that want of ardent love which is known only to him and to ourselves; of the defect of that purity of motive which should characterize all our services; of those imperfections which cleave to all we do; and of that lack of holy zeal, and of entire devotedness in his cause and service, of which we must be conscious. Let us remember it is but little that we can do for him, who has done and suffered much for us—O let not even this little be neglected—But "whatsoever our hand findeth to do, let us do it with our might;" that we may give evidence to the surrounding world, by our conduct as well as by our profession, that "God who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ." Amen.

CONSIDERATIONS RELATING TO CHRISTIAN OBLIGATION, PARTICULARLY AS IT PERTAINS TO THE APPROPRIATION OF PROPERTY.

Now that the great Head of the church is opening such an unbounded field to benevolent and missionary efforts, and making so many of his servants willing to go forth to publish the glad tidings of salvation, how very desirable it is that all the energies of the Christian church should be brought into motion. The particular object I now have in view is to call the attention of Christians possessing property, either in or out of business, to their obligation to consecrate that property to the service of Christ; it is a subject of immense importance, nor should I have entered upon it but for the conviction that it is generally too little thought of to be rightly understood. I desire, without offence to any, earnestly to engage the prayerful and conscientious regard of every one to it who has property entrusted to him.

Let it be asked, From whom have I received my property?—for what purpose?—and am I so using it, as that when the Lord shall say, "Give an account of thy stewardship," I shall be able to do so without confusion? Rather let it be considered thus: "I am called a servant of Jesus Christ; I often pray that I may live to him, that I may be entirely his; if at any time I so apprehend the love of God in Jesus Christ as to be suitably affected by it, and feel that I am not my own, but that I am bought with a price, then let me inquire what the will of the Lord is.

One thing is certain, *my obligation is always equal to my ability;* let this be impressed on every heart." It is the high privilege of the true Christian to possess a motive to the discharge of this extensive obligation, combining with it the most exalted pleasure. This motive is beautifully expressed in 2 Cor. v. 14—"For the love of Christ constraineth us;" and following upon it is the end we should keep in view, "That we should live to him who died for us and rose again." In what is the love of Christ to constrain? In every thing. Are we warranted to plead a single exception? No. The healthful Christian desires not an exception; he knows that his happiness consists in being subject to this law of love to Christ, and he wishes to adjust all his conduct and practice by it. It is a deadly evil to be influenced in our practice in the affairs of business by the views of the world, or while under that excitement too often produced by our intercourse with it, rather than by a conscientious regard to the will of God. What peace and security would follow upon the daily consideration of these questions—Am I influenced by a regard to the glory of God in all my engagements?—and is there any thing connected with the management of my affairs contrary to Christian principle? To be conscientious in every thing is the Christian's security. The blessing of God, with whom are the secret springs of prosperity and adversity—this blessing will crown the devoted Christian. I do not suppose it would be attended with benefit for one Christian to determine for another what he should possess, what he should provide for his family, or what he should contribute to works of benevolence and mercy. No; all that is needful is this—and it is needful for every Christian, for ministers who possess property more than they really want, as well as for private Christians,—Am I living under the constraining power of a Saviour's love?—is my expenditure regulated by it?—is the amount of property entrusted to me appropriated by it?—do I hold back any sum which I could by some little sacrifice spare, and which, if rightly appropriated, would put in motion an agency which would rescue souls from death? Some one will ask, Do you forbid accumulation? I reply, Yes, unless you are constrained to it by the love of Christ, and a desire thereby to glorify God; it is sin without this. Whoever lulls conscience to sleep, and will not try every part of his stewardship by this test—Is this according to the will of Christ? such an one can never be a happy Christian? What is the gratification of self-indulgence, worldly splendour, or covetousness, compared with the peace of God ruling in the heart? When once the idolatry of covetousness is estimated by professing Christians, as it was by the apostle, a new course will be marked out, and instead of contributions to missionary societies being generally confined to sums of £1 to £5, the love of Christ will decide the ability to give, and the treasury of the Lord will be abundantly supplied. May the Author of every holy conviction attend this subject with his blessing!

Z.

[*Evang. Mag. for April.*

From the Dublin Christian Herald.

SIGNS OF THE TIMES.

When from scatter'd lands afar	Matt. xxiv. 6—8.
Speeds the voice of rumour'd war;	Luke xxi. 25.
Nations in tumultuous pride,	Hag. ii. 7.
Heaved like ocean's roaring tide.	Heb. xii. 26—29.

When the solar splendours fail,	Matt. xxiv. 29.
And the crescent waxeth pale,	Rev. xvi. 12.
And the powers that star-like reign,	Matt. xxiv. 29.
Sink dishonour'd to the plain.	Joel ii. 10, 31.
World! do thou the signal dread,	Luke xxi. 26, 33.
We exalt the drooping head,	——— 27, 28.
We uplift the expectant eye,	Eph. i. 14.
Our redemption draweth nigh.	Rom. viii. 19, 23.
When the fig-tree shoots appear,	Matt. xxiv. 22, 23.
Men behold their summer near;	Luke xxi. 29, 31.
When the hearts of rebels fail,	Isa. lix. 18, 19.
We the coming conqueror hail.	Rev. xix. 11, 16.
Bridegroom of the weeping spouse,	——— 7, 8.
Listen to her longing vows,	—— vi. 10.
Listen to her widow'd moan,	Luke xviii. 3, 7, 8.
Listen to creation's groan!	Rom. viii. 22, 23.
Bid, O bid thy trumpet sound,	1 Thes. iv. 16.
Gather thine elect around,	Matt. xxiv. 31.
Gird with saints thy flaming car,	Jude 14.
Summon them from climes afar,	Isa. xxiv. 13—15.
Call them from life's cheerless gloom,	Matt. xxiv. 40, 41.
Call them from the marble tomb,	Rev. xx. 4—6.
From the grass grown village grave,	Luke xiv. 14.
From the deep devolving wave,	Ps. xlix. 14, 15.
From the whirlwind and the flame,	1 Thes. iv. 17.
Mighty Head thy members claim!	Col. i. 15.
Where are they whose proud disdain	Luke xix. 12, 27.
Scorn'd to brook Messiah's reign?	Matt. xiii. 41, 42.
Lo! in waves of sulphurous fire,	Luke xvii. 27, 30.
Now they taste his tardy ire,	Rev. xix. 20, 21.
Fetter'd till the appointed day,	—— xviii. 3, 8, 9.
When the world shall pass away.	2 Pet. ii. 9.
Quell'd are all thy foes, O Lord,	Rev. xix. 15, 21.
Sheath again the dreadful sword,	Ps. cx. 5, 7.
Where the cross of anguish stood,	Isa. liii. 3, 5, 12.
Where thy life, distill'd in blood,	Mark xv. 27.
Where they mock'd thy dying groan,	——— 29.
King of nations! plant thy throne.	Isa. xxiv. 23.
Send thy law from Zion forth,	Zech. viii. 3.
Speeding o'er the willing earth;	Dan. ii. 35, 44.
Earth whose Sabbath glories rise,	Isa. xl. 1, 9.
Crown'd with more than paradise.	Ps. lxxxvii. 6.
Sacred be the impending veil!	1 Cor. xiii. 12.
Mortal sense and thought must fail!	1 John iii. 2.
Yet the awful hour is nigh,	Luke xxi. 31, 35.
We shall see thee, eye to eye.	Rev. xvii.
Be our souls in peace possest	2 Thes. iii. 5.
While we seek thy promis'd rest,	Heb. iv. 9.
And from every heart and home	2 Tim. iv. 8.
Breathe the prayer, O Jesus, come!	Rev. xxii. 20.
Haste to set the captive free,	Isa. xlix. 9.
All creation groans for thee.	Rom. viii. 19.

Miscellaneous.

From the London Christian Guardian.

NARRATIVE OF A PIOUS VILLAGER.

There is a peculiar sweetness in that epithet given by an Apostle to the pious poor, "the brother of low degree," and the exhortation that follows is strikingly appropriate to express the effect which the gospel produces on the minds of that class of Christians, let him "rejoice in that he is *exalted*." For it is surprising to observe, that as soon as di-

vine grace enters the soul of one of the very lowest grade of society, it not only produces that great change of heart and conduct which is the ordinary characteristic of its work, but it also softens down the asperities and enlarges the faculties of the rudest and most neglected mind. It exalts him at once to a superior stand in society, and endows him with a degree of intelligence and cultivation, of which he seemed before to be utterly incapable.*

It was my lot, about two years ago, to pass a few months in a small hamlet in Yorkshire, beautifully situated on the banks of a fine river, bedded with deep woods, and surrounded in the distance by the variegated slope of richly cultivated fields. Many a happy hour did I spend, wandering among these rich spread varieties of divine beneficence and love, now and then calling in at the scattered cottages of the poor, or visiting the bed-side of some sick villager; and in that lonely hamlet there were not wanting those who, in their humble walk of life, adorned and rejoiced in the blessings of that gospel, so emphatically called the gospel of the poor.

Secluded from, and unknown to the Christian world, they seemed, as it were, to belong to that "seven thousand in Israel," whom the desponding prophet knew not of, but whose unstained and faithful walk had long been marked by the approving eye of their Father in heaven. And though, as Keeble beautifully expresses it,

> Love's a flower that will not die,
> For lack of leafy screen,
> And Christian hope can cheer the eye
> That ne'er saw vernal green.

Yet the retired life of a pious villager is doubtless peculiarly favourable to foster that simplicity of character which is such a rare but engaging fruit of the Holy Spirit.

In one of my walks I sometimes noticed a little lonely cottage, half hid in a range of fir-trees which skirted the grounds of a gentleman of fortune. I had been deterred from calling there by reports which I had heard concerning its inmates. The man, indeed, hired on the estate, bore an excellent character, but his wife, who was evidently much disliked in the village, was said to be all but deranged; and as he was very seldom at home, being employed in the fields most of the day, I suffered for some time this slightly-grounded prejudice to deter me from paying a visit to the cottage. How careful ought we to be against the inroads which an unjust and hastily conceived bias will often make on brotherly love and Christian charity! At length, however, one fine noon in March, accompanied by a friend, I went. The husband, a fine looking young man, had just returned from his work, and was sitting down to his simple meal; his little girl was on his knee, another child lay in a cradle beside him, and his wife sitting opposite, with a Bible on her knee, was reading a chapter of St. John aloud, while her husband ate his dinner; every thing in the apartment bore the appearance of cleanliness and comfort, and a more engaging interesting scene I have seldom witnessed. They rose and welcomed us kindly, and on conversing with them, we found that it was their custom, as he went so early to his work as to hinder the possibility of their joining together in morning worship, to have family prayers every noon and evening;

* It is evident that this expression of the Apostle, "he is *exalted*," originally refers to those noble effects of the Gospel whereby the humblest believer is exalted to "*fellowship* with the saints in light," to be an "heir with God, and joint heir with Christ." I only adopt it here, as applicable in a *lower sense* to this *peculiar* effect of divine grace.

and as he was only allowed to be absent one hour from the field even at that time, she used to read the chapter to him while he dined, and then they both knelt together, and offered up their simple heartfelt sacrifice at the throne of grace. Surely God was the God of the family. The remainder of the narrative will show that he proved so.

From that time forward there was no walk to me so interesting as that to T.'s cottage. Many a precious chapter have we enjoyed, and many a sweet conversation have we held together. One day especially I found him getting his dinner alone, as his wife was at market. "Oh," said he, "I was just thinking how dull this hour passed without my chapter!" (for he could not read.) "Many a time," continued he, "have I thanked God for giving me a wife that could read the Bible to me, and above all, that could help her poor ignorant husband on the way to heaven." I found, that till his marriage, he had been utterly careless on the subject of religion. His wife, though of an unhappily weak and fretful disposition, was a pious woman; as I said before, he could not read, and on the long winter evenings, she persuaded him, among other things, to allow her to read a chapter of the Bible to him every night. They began with the historical parts; the book was quite new to him; every evening he liked it better and better, at length all other books were laid aside, and night after night, after a hard day's work, would they sit up to a late hour, she delighted to read, and he all eager to listen to this wonderful Bible.

The word now began to reach his heart; every vacant moment was seized for this one study. Now, too, Satan began to tremble, and stirred up his old companions in wickedness, that favourite deadly engine of the prince of darkness, to draw him or scare him back again. Many a night, his wife has told me, while they two have been sitting by the fireside happily engaged in this sweet employment, have these men come in, and by their noise, and curses, and jeers, have tried to frighten her from her purpose, or shame him out of his religion; at first, this was a sore trial; she *kept reading on*, but sometimes in tears, fearing that they *might* prevail over her husband, and often lifting up her heartfelt prayer to her Lord; and, doubtless, he heard these broken supplications. It was a still severer struggle for the weak, tender faith of poor T.: he would sit opposite, with his eye fixed on the book, not daring to look aside, or return an answer to their rude jeers. At length, finding that he was not to be so shaken, they left him. And thenceforth he grew day by day in the knowledge and love of the Saviour, and outstripped his instructress in holy meekness and heavenly disposition. The grace of God indeed shone forth in him; at church, in the field, at home, he was the same steady, humble, consistent Christian; his little girl was diligently brought up in the knowledge of that precious Saviour he had found, and it seemed his greatest delight to hear her repeat her hymns and verses to him; his dark eyes would brighten up, and sometimes he could hardly refrain from uttering aloud the full praises of his grateful heart. Gratitude indeed seemed a leading feature in his character. He suffered much from a swelling on his knee, (which terminated in his death,) and which grew more painful, from the constant exercise to which his occupation obliged him. Once, indeed, the pain so overpowered him, that he fell down senseless on the road. This he knew would not long allow him to pursue his labours, and he anxiously foreboded that it must terminate in his leaving the quiet cottage, the *retirement* of which he highly valued, where so many happy years had been spent. I asked him if he was not sometimes tempted to complain.

—"Oh," he said, "I seldom feel a pain from this knee, but I thank God that the other is spared me. I often look at my sound knee and think, what should I have done if this too had been taken away? and that makes me thankful." Especially his affection for his wife as the first instrument of his conversion, was beautifully manifested; he seemed always to feel himself inferior to her, and to be scarcely sensible of her weaknesses. "We are all weak," he would say, "and must try to strengthen one another."

The swelling on his knee had now grown so painful, that he was unable any longer to pursue his usual occupations in the fields. This was a great trial, as, besides the distress in which it involved his family, he *loved* his employment; "there," he would say, "he could see God all about him, and get his fellow-labourers to talk of Him too;" and so anxious was he humbly to lead them to that Saviour whom he loved, that he would often ask one or other of them into his cottage, to share his simple meal, that they might have the opportunity of joining in prayer with his little family, and hearing his daily chapter. His master now kindly allowed him to leave his work for awhile, and place himself under the care of some noted medical practitioners near the town of H——, by whom a severe operation was to be performed on his knee. The next time that I saw him, I was alarmed at the change that had taken place in his appearance. The effect of the severe treatment he had undergone, had been too much for his weak frame, his strength and his spirits had sunk under it, and he was now in the early stage of a rapid consumption. He had been absent nearly two months from his home, and his little stock of money, the hard-earned savings of many years, being quite spent, he had at last returned, "incurable." But during that long absence from his beloved family, his Lord had not forsaken him; for a while, himself being unable to read, and confined to a sick and lonely chamber, his situation was very trying; but He who sent his angel to Hagar in the wilderness, opened the heart of the druggist's boy, who brought his medicines, to visit him twice a day, and read to him the Bible and other religious books. For a while after his return, the sight of his cottage, his wife and his darling children, seemed to have revived him, but soon the deceitful malady returned with redoubled force; when it was now evident that he must soon be confined to his chamber, he asked to be carried down stairs, and taken into his garden. There he seemed to take his last look of every thing around him. "Now," said he, "carry me back again;" and after that he never left his sick room.

Once during his illness, his wife said to him, "D——, I wish I heard you pray oftener, you seldom pray aloud." "My body is too weak," he said, "but *my heart prays.*" "Then how do you feel for eternity?" "A poor sinner, but thank God, *on the right foundation.*" (Alluding to Matt. vii. 25, a passage which was often on his mind, as referred to Jesus Christ, the rock of ages.) "Do you ever think," she asked, "what will become of your poor wife and children when you are gone!" "Ah," he said, "I have had many a bitter thought there, but not now; I *can* leave you, God will take care of you."

Many a sweet and precious testimony to the faithfulness of Him who passeth through the waters with his servants, dropped from the mouth of this humble Christian. At last the hour of death arrived, his friends perceived the change on his countenance, and knew that it was the hand of the last messenger; he asked for a cup of water, and drank a little, "thank you all," he said, and leaned back on his pillow; he now

raised his eyes, and with a holy smile began, "Bless the Lord, O my soul, and all that is within me, bless his holy name: bless the Lord, O my soul;"—and here his voice failed, he closed his eyes, and in a few moments he breathed his last.

How blest the righteous when he dies!
When sinks a weary soul to rest,
How mildly beam the closing eyes,
How gently heaves th' expiring breast!

Yes, and that "holy quiet" so sweetly described in the following verse, seemed to rest for weeks after on the bereaved cottage. The hours I spent with him, during my stay in that little village, have been among the happiest of my life, and my last prayer ascends, that my last end may be like his, and that I may at last be allowed to meet again that blessed spirit in the kingdom of a heavenly father, "where is neither *bond nor free*, but Christ *is all* and *in all*."

D.

For the Christian Advocate.

THE HEART IS NOT UNDER THE CONTROL OF THE WILL—THE WILL CANNOT CHANGE THE HEART.

Mr. Editor,—With your permission, I wish to offer to you and your readers a short narrative, and to apply it to an important point in theology.

Many years since, (for I am now an old man,) a young lady submitted to me, as her confidential friend, the following statement, and asked my opinion and advice in regard to the matter of her duty. "I am earnestly solicited, said she, to give my hand in marriage to a man to whom I find that I cannot give my heart. He is a most worthy man; I really think him one of the best men living. He is a man of liberal education, a gentleman in his manners, a physician by profession, has travelled abroad, is a man of principle and religion—the friend of my family; my parents earnestly wish me to marry him. He is also my personal benefactor—I have been sick, and am indebted to him for assiduous attentions, and successful medical skill and advice. He is most deserving of my love—I do wish I did love him; I have tried hard to love him; I would give any thing I lawfully might, if I could love him. He has been my suitor a long time, and has pressed me with his solicitations, till I have given him some reason to expect I shall yield to his wishes. But the truth is, I do not love him; although I think him all that I have told you, and know him to be most deserving, yet the moment I think of him in the character of a husband, my whole heart and soul rise up against it.—What shall I do?—what ought I to do?"

The foregoing, Mr. Editor, is no fiction. It is the statement of a case in real life. The whole of the young lady's language on the occasion, I do not profess to give exactly; but the narrative is, in every material circumstance, a true narrative. I have only to add that the parties were never united in marriage. The lady told the gentleman, by my advice, the substance of what she told me. He had the magnanimity to release her from her qualified engagement, and to continue to be her friend. They were both afterwards happily connected in marriage, with those to whom they could give their hearts as well as their hands. Both have been dead for several years past; and each has left children, who are now living. Both died, after having been

long in the full communion of the church, and I trust they were real Christians; and if so, they have met in heaven, where there is perfect love, but where is "neither marrying nor giving in marriage."

Often, and very often, Mr. Editor, since there has been so much said, *pro* and *con*, about the ability of a sinner to give his heart to God, have I thought of the case of the young lady, as stated above. It seems to me to be exactly in point. Whether the object be an earthly or a heavenly one—the creature or the Creator—the question is exactly the same.—Can the will change the bias and state of the heart? It seems to me that the question must be answered in the negative; and that this is demonstrated by the narrative I have given, and by a hundred other cases, of a similar kind, that might easily be mentioned. When a sinner is awakened from his carnal security, and becomes convinced of his guilt, he is often brought into a state, closely analogous to that of the young lady I have mentioned. He is intellectually convinced, that the character of God is truly excellent—is altogether worthy of his love; that his happiness would be greatly promoted by giving his heart to God. His understanding is perfectly satisfied of all this, as well as of the awful consequences of withholding his heart from his Maker. But when he consults his feelings, he finds that he does not love God; and when he tries to force his heart to love, he finds it all in vain; its rebellion only becomes more active and sensible. In a word, his reason and judgment powerfully dictate love to God, and yet his heart is all against it—obstinately set against it—filled with aversion, instead of love. Is not this a matter of constant experience with awakened and inquiring sinners? Is it not so undeniably? I think it is. They find, that do as they may, they cannot change their hearts; that they are in themselves absolutely *impotent* and *helpless* in this great concern. And is it not commonly the case, that when they are brought to feel this impotence most sensibly; to feel that if God does not interfere and take away the heart of stone and give a heart of flesh, they are undone forever;—is it not *then*, I say, that help from God is commonly near at hand? He has brought them to see and feel the truth; to see and feel to whom they must be indebted for *the whole* of their salvation; and now he brings salvation nigh. He exerts his almighty new creating power on their hearts, changes them from aversion to love, and enables and disposes them to commit their souls, most willingly, unreservedly and joyfully, into the hands of the Lord Jesus Christ; who is thus "made of God unto them, wisdom, and righteousness, and sanctification and redemption." So I think, so I believe, so I hope I have found in my own experience; and so, therefore, I speak and teach.

Allow me to say a few words more on this important subject. Is it not right and proper, when the reason, understanding and judgment of a moral and accountable being, are fully and feelingly convinced that he needs help from God to give him a better heart than he possesses, to ask that help in earnest prayer? Is not this constantly done by every child of God? Does not *he* pray for a better heart. Surely this is so. Why then may not a convinced, but as yet an unconverted sinner, do the very same thing—earnestly pray that God would give him a better heart; take away his hard and rebellious heart, and give him a soft and obedient heart; a heart of love instead of a heart of aversion and enmity. It is indisputable that awakened sinners do commonly act thus in fact; and I think it is right and reasonable that they should—all dogmatism and metaphysics, to the contrary notwithstanding.

One word more, and I shall have done. When unconverted sinners are told that they have *only to will it*, and they will be true Christians at once; and under this instruction do *will* it, and in consequence of thus *willing* to be Christians, believe they are such, rejoice greatly in this belief, and immediately make a profession of religion—is there not great reason to fear that their *hearts*, in numerous instances, are *not changed at all;* and that they will either show this by apostacy, or be fatally deceived to the last? Verily, I have no confidence in conversions that are produced in this way, and do greatly fear that many of the revivals of religion that we now hear of, have abundance of chaff mingled with the good grain—if indeed there be in some of them any thing better than chaff. SENEX.

THE BENEVOLENT HOWARD.

This is the appellation by which the distinguished individual has long been known, of whose servants an account, taken from the April number of the London Evangelical Magazine, is inserted below. We think it proper to give a very brief sketch of the character of this great Christian philanthropist, that what is said of his servants—*hired domestics* they would be called in this country—may be better understood.

John Howard was born at Hackney, or Enfield, in 1727, and died on the 20th of January, 1790, about the age of sixty-three. He inherited from his father a very handsome fortune, the whole income of which he devoted to benevolent objects; after defraying his family expenses, which were rendered small by avoiding all splendour of equipage, and using as much frugality as hospitality and a neat country establishment would permit. His father having died in his infancy, his guardians apprenticed him to a grocer; but he bought his indentures, and indulged his curiosity in a tour through France and Italy. On his return he fell into an infirm state of health, from which he gradually recovered, by adopting an abstemious regimen. He lived entirely on vegetable food, unless what he called his luxuries, milk and butter, be considered as an exception. By this system of diet, connected with exercise, he acquired a hardihood of constitution, and a capacity for bearing fatigue and exposure to all kinds of weather, which perhaps was greater than any other man of his time possessed. In one of his journeys of benevolence, on the continent of Europe, he rode in his carriage for twenty successive days and nights, without taking off his clothes, or going into a house longer than while the horses were changed at the post-houses;—he slept in his carriage. He was twice married, but outlived his last wife several years. He had only one child, a son, who early became insane, and we believe never recovered his reason.

Mr. Howard was taken prisoner by a French privateer, on his first going to the continent, and suffered greatly by his confinement. This, and his afterwards performing the duties of the sheriff's office, which he held for some time, brought him acquainted with the sufferings of prisoners, and the wretched state of prisons—their bad arrangements, and the abuses of those who kept and directed them. What he had experienced and witnessed, determined him to attempt a reform; and his attempt was successful. He repeatedly visited all the prisons in England, Ireland, and Scotland. He then, in pursuit of the same ob-

ject, travelled through almost every country of Continental Europe, and examined all the prisons and hospitals to which he could gain access; and he was seldom refused admission to any—for his fame as a philanthropist had given him a character which rendered infamous the man or the corporation who refused his requests. Princes stood in awe of him. His charities in relieving prisoners, his kindness in conversing and sympathising with them, and his personal exposure to infectious diseases, in hospitals and places of confinement, demonstrated the purity of his views, and the ardour of his benevolence. The results of his explorations were published in England, and he obtained the repeated interference of the British Parliament, and the passing of laws and ordinances for the better regulation of prisons throughout the kingdom. He may be regarded as the original projector and great patron of that improved state of prison discipline, which has been going forward for about forty years past. One of the most splendid bursts of eloquence that ever broke from the lips of the celebrated *Edmund Burke*, was in an eulogy on Mr. Howard. In a speech, at Bristol, previous to the election of 1780, Mr. Burke said, after mentioning the name of Mr. Howard, "I cannot name this gentleman, without remarking, that his labours and writings have done much to open the hearts and eyes of mankind. He has visited all Europe—not to survey the sumptuousness of palaces, or the stateliness of temples; not to make accurate measurements of the remains of ancient grandeur, nor to form a scale of the curiosity of modern art;—not to collect medals, or collate manuscripts;—but to dive into the depth of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gage and dimensions of misery, depression and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men in all countries. His plan is original; and it is as full of genius as it is of humanity. It was a voyage of discovery—a circumnavigation of charity. Already the benefit of his labour is felt more or less in every country; I hope he will anticipate his final reward, by seeing all its effects fully realized in his own. He will receive not by retail, but in gross, the reward of those who visit the prisoner; and he has so forestalled and monopolized this branch of charity, that there will be, I trust, little room to merit by such acts of benevolence hereafter."

But although Howard received the eulogies and admiration of his countrymen, the obtaining of fame formed no part of the motives by which he was influenced. He sincerely sought to avoid human applause. While he was travelling on the continent, in prosecution of his benevolent designs, measures were taken in Britain, and a subscription opened, to rear a monument to his virtues and his memory. As soon as he heard of it, he opposed it most strenuously; and finding that those who had engaged in the enterprise were unwilling to relinquish it, he let them know that if they did not abandon their designs, he would abandon his plans and exertions. This was effectual—the contemplated public honours were withheld till he died. He would not even sit for his picture; and all the likenesses of him that were ever taken, were from transient views of him by portrait painters. No—the motive of all his exertions, and sacrifices, and perils, was deep-seated practical piety—the love of God and man pervading his whole soul, and consecrating him and all that he had, or could do, to the service of his Creator and Redeemer. He was a moderate Calvin-

ist in his doctrinal creed, and belonged to the Baptist denomination; but would readily join in communion with other orthodox dissenters, and perhaps (but of this we are not sure) with the established church. He held true fellowship with all who appeared to love the Saviour, of whatever name. He was eminently devout. He habitually lived near to God, and this raised him above every fear. His last expedition, and that in which he died, was undertaken with a view to discover the cause, and if possible to find out a remedy, or a preventive for the plague; and for this purpose he expected to visit Egypt, and other places where the plague had the most frequent and extensive prevalence. From this expedition his friends endeavoured to dissuade him; but he refused to yield.—"The way to heaven is as short from Grand Cairo as it is from London," was his reply to those who urged him to give up his undertaking. He died at Cherson, a Russian settlement, on the borders of the Black Sea, attended only by his faithful servant. At the earnest request of a young lady, who was dangerously ill of a malignant fever, he paid her a visit, and gave her some medical advice. But from her he took the fatal disease, which carried him off in a few days. A modest monumental erection marks his grave, not far distant from the place where he died; but a splendid monument is erected to his memory in St. Paul's Church, in London.

To a man like Howard, pious domestics would be those only whom he would employ, if he could obtain them. And it appears by the following narrative, that he did obtain them, and that his example influenced them to the last. It was not wonderful that he should make some provision for their comfort in their declining years; for he did this even for his brute animals. The horses that had been in his service till their vigour was exhausted, he would never sell, nor suffer to be killed, however past their labour; but provided for them the most proper, easily taken, and nutritious food, till they died a natural death. Such was the *benevolent Howard;* and such he was made by the influence of true evangelical piety.

MEMORIALS OF FOUR OF HOWARD'S SERVANTS.

To the Editor of the Evangelical Magazine.

Dear Sir,—I hope you will afford a place in the pages of your Magazine for a brief record of four pious servants of the late eminent philanthropist John Howard, Esq., of Cardington, Bedfordshire.

The first of these individuals, Mr. John Prole, finished his course about the close of the last century or the beginning of the present. He had travelled many miles over various parts of England with his excellent master, on his tours of benevolence in favour of the outcasts of society; and it would have warmed the coldest heart to have witnessed the sparkling of his eye, and the natural eloquence of his lips, when John Howard was the subject of his discourse. There was but one theme that animated him more—*the love of his God and Saviour.*

I remember standing by his bed-side when he was just ready to depart, and to have seen the glow that covered his cheek and gave brilliancy to his eye while he repeated from Watts the beautiful stanza,

"God is my all-sufficient good,
My portion, and my choice;
In him my vast desires are filled,
And all my powers rejoice."

Soon after his departure, his family found an epistle addressed to them, which was printed for circulation among their friends in 1801. In this epistle he recites some of the leadings of Divine Providence, and deliverances from imminent dangers. He particularly mentions being directed to that "worthy, benevolent, and good man, Mr. Howard." Addressing himself to his children, he says, "I would wish and pray you to make it your study to copy the example of my much-esteemed and worthy master, Mr. Howard, especially his diligence and activity in promoting the honour and glory of God, and the real good of all his fellow-creatures. What an example has he left! No time was lost with him, but improved to the most valuable purposes; no parade of equipage, nor outward show; no superfluities, nor indulgence in eating, but the strictest abstinence from every thing that could be a let or hindrance to him in performing what he well knew was his incumbent duty as a rational and immortal being. Acquaint yourselves now with God, and Christ, and the eternal world to which you are all going as fast as the wings of time can carry you. Let not the world tire your strength, nor exhaust your spirits, but keep them for the best things—those things that belong to your everlasting peace and comfort. Be not too solicitous to know what God is doing, or will do, in the world, but see that the work he has appointed *you* be well done. Be contented with your present condition, and avoid the detestable character given of some who were murmurers and complainers, or persons who find fault with that which a wise and good God has given them. To prevent this, reflect on your prospects as Christians, and hope and quietly wait for the salvation of God. A pious minister, when he was just departing, being told he was going to receive his reward, said, 'Brother, I am going to receive mercy.' Yes, my dear children, when our journey through life is finished, and we are on the verge of immortality—when we are just launching into the invisible world, and all before us is vast eternity—oh! may we then be enabled to look to the ever-blessed and adorable Jesus, and see, each of us for ourselves, by a strong and lively faith, the Lord Jesus as the only way to everlasting mansions, and the only door to eternal life and happiness! Oh, blessed be God for the precious and glorious Mediator of his own appointment, without whom I dare not pray, I cannot hope, I dread to die! My dear children, as I think my time here with you cannot be long, let me, as a good man did to the church with whom he laboured for many years, put these questions to you:—Are you begotten again to a lively hope of that inheritance which is incorruptible, undefiled, and that fadeth not away? What do your thoughts mostly dwell upon, the things that are seen, or those that are not seen? On what are your morning and evening thoughts employed? Do you converse much together about the promised inheritance, and a meetness for it? What is the object of your wishes, desires, and prayers? Does the hope of heaven purify your hearts, excite you to cleanse your hands, and mortify your corrupt affections? Do you endeavour to follow peace with all men, and holiness, without which no man shall see the Lord? Finally, are you engaged with all your hearts in seeking the pearl of great price? Oh, let me beg of you to study the certainty, the excellency, and the glory of what you have in view, till your hearts are ravished with the prospect! Surely he who lives in expectation of all this will not be slothful, formal, dull, and negligent; surely he will run with eagerness and steady perseverance the race set before him, and hope to the end for

the grace that is to be brought unto him at the revelation of Jesus Christ."

Such are part of the contents of this pious father's legacy to his children; and it is gratifying to record that these children are most of them walking in communion with Christian churches of the Congregational order, and some of them honourably fulfilling the office of deacons in the house of the Lord.

After continuing in a state of widowhood thirty-three or thirty-four years, Mrs. Prole, the relict of Mr. John Prole, was called to follow her faithful husband into the paradise of God. Her pilgrimage was lengthened out to ninety-four years, a greater part of which she spent in humbly following the footsteps of Jesus, much of whose meek and lowly spirit she also appeared to possess. She highly respected and venerated the memory of the excellent philanthropist, and her countenance beamed with joy whenever she spoke of, or listened to others who commended him. She was much esteemed for prudence and sage counsel; and, as long as she was able, she attended with her family on the public worship of God at the Old Meeting-house, Bedford; and sometimes opened a large barn on her own farm, where she could attend occasionally, when, by her infirmities, she was prevented from travelling so far as Bedford, and was delighted to see hundreds of the villagers taking the opportunity of seating themselves beneath the joyful sound of the gospel.

When her last affliction increased, and the unusual vigour of her body and mind gradually declined, she was calm and submissive to the Divine will; and, though occasionally her mind became clouded, she showed a soul panting after heavenly rest: sometimes, with a slight alteration, repeating a verse from Dr. Watts, and saying,—

"If I could read my title clear
To mansions in the skies,
I'd bid farewell to ev'ry fear,
And wipe my weeping eyes."

The twenty-third Psalm often revived her, and encouraged her to rest in God as her Shepherd, who could support her by his rod and staff, and cheer her by his presence, in her passage through the dark valley. She frequently repeated, as expressive of her humble confidence and fervent prayer,—

"A guilty, weak, and helpless worm,
On thy kind arms I fall;
Be thou my strength and righteousness,
My Jesus, and my all!"

She once complained of the pressure of affliction to one of her sons, and said, "My dear boy, what hard work is this!" and when he answered, "Yes, mother, but dying is to you but going home," she replied,—

"Jesus, my God, I know his name,
His name is all my trust;
Nor will he put my hope to shame,
Nor let my soul be lost."

She would say, "It is the Lord, let him do what seemeth good in his sight." Many other passages of the Holy Scriptures, and verses from the Psalms and Hymns in which the sentiments of scripture are delivered in harmonious numbers, afforded her support and comfort during

a long and wearisome affliction. Her last end was peace, and she commended her spirit into the hand of him who had redeemed it, and thus sweetly and calmly fell asleep in Jesus.

Mrs. Mary Crockford, the wife of Mr. Joshua Crockford, died a few years before Mrs. Prole; and never was any poor weary pilgrim more ready to lie down to rest, than she appeared to obey the summons of her Lord. She had passed the extended boundary of fourscore years and ten, and for a considerable time had been confined to her bed, on which she waited with patience and hope for her blessed change. Several years previous to the time of her affliction, she had the privilege of residing in the house of her benevolent master, and continued to manage the affairs of it even after the illustrious traveller had finished his voyages of beneficence and his course of charity.* During her illness, she was sometimes seized with fainting-fits, and, when she revived, would say with a smile, "Well, I thought I should have slipped away from you all into eternity." Till this period her husband had enjoyed a remarkable share of health of body and vigour of mind, but these beginning to fail, she observed, "Well, I always thought he would survive me: now it seems as if he was going to leave me behind; but it does not signify: whoever goes first, it will be only a few days before the other shall follow. We shall not be separated long; and when we meet again, we shall meet to part no more." Believing in the promise of eternal life, she waited on the Lord, and at length entered into his joy. Thus was dissolved, for a few weeks only, the intercourse between this aged saint and her venerable companion, which had subsisted sixty-five years from their marriage. Joshua Crockford, as has been just observed, did not long survive his endeared wife. Of them and their humble pilgrimage it may be said,—

> "Far from the maddening crowd's ignoble strife,
> Their sober wishes never learned to stray;
> Along the cool sequestered vale of life
> They held the noiseless tenor of their way."

The circle in which Joshua performed the duties of life did not, like that of his beloved master, comprehend all the nations of Europe; it was nearly limited by the fence of a neat little garden (of which he had the charge, and to which the philanthropist loved to retreat). Here he moved and laboured with a desire to be approved and accepted by his God through the merits of his blessed Redeemer, having a mind contented with the station assigned him, and thankful that he had a master on earth, who was desirous that he should prove himself a faithful servant to his master in heaven.

Mr. Howard seemed to esteem Joshua in proportion as he was esteemed by him, and speaks of him in one of his published letters as "faithful, wise, and prudent," and desires his thanks may be given to him for his conduct.

After Mr. Howard had finished his travels, and reached his heavenly rest, the house and gardens at Cardington were rented by the late Samuel Whitbread, Esq., M. P. for Bedford, endeared as a patriot to

* Mr. Howard died at Cherson, in Russian Tartary, a victim to the perilous and humane attempt to ascertain the cause of, and to find out an effectual remedy for the plague. His characteristic humility appears in the short inscription which, by his request, was placed on the tablet erected to his memory in Cardington Church: "Christ is my hope."

all who were best acquainted with his talents, and exertions for his country's liberty, peace, and welfare. Mr. W. took pleasure in having the gardens preserved as nearly as possible in the same order as they had been left by their former proprietor; the same gardener was engaged to superintend them, and was allowed to show them to the numerous visiters who, mindful of Howard's deserved celebrity and extraordinary virtues, resorted thither to admire his rural taste, and to be sensibly impressed with a more lively recollection of his immeasurable philanthropy.

Nor was the gardener, as he advanced in age—his temples adorned with those hoary locks which are a crown to a man when found in the way of righteousness—less an object of interest than the garden which he cultivated, especially after Mr. Whitbread, by the following inscription on a stone near the gate of entrance, expressed his sense of Joshua's retiring but unwearied virtue.

INSCRIPTION.

This garden was formed,
The root-house built,
And the trees which overshadow and adorn them
were planted in the year 1762, by
John Howard, the Philanthropist,
Who lived for many years in this retirement
before his virtuous energies were called into action,
And he quitted it to become the benefactor of
Mankind.
To this spot he eagerly returned
To pass the intervals between those labours which
ended in his death,
And have insured to him a guiltless and imperishable
fame.
Joshua Crockford,
Whose hand put the seedlings into the earth
Under his master's eye,
Has spent the intervening years
In constantly watching and assisting their growth;
Exhibiting in this narrow circle a model
Of sobriety, industry, and neatness.
He still lives, in his 80th year,
Faithful to his duties and strong to perform them,
Contented in his station,
Pleased with his charge,
And full of the remembrance of his beloved master.

In one thing the gardener copied the example of the philanthropist, and it is desirable that their united pattern may be followed by all who are acquainted with it, whether in the higher or lower classes of society. It is recorded of John Howard, that, avoiding the increase of unnecessary labour to his domestics, or infringing on the time of religious improvement on the Sabbath, it was his constant practice (if the weather permitted) to walk from Cardington to Bedford, a distance of nearly three miles, before the morning service, and to return in the same manner directly after the conclusion of that in the afternoon. Till he was between eighty and ninety years of age, and within a few months of his death, Joshua Crockford showed the same regard to the house of God by an early and regular attendance upon its institutions; and, when unable to walk, he was kindly conveyed by the son of his friend and fellow-servant, Mr. Prole, to the sanctuary, where he had formerly associated with his beloved master, to listen to the doctrines of salvation by the cross; and where he and his companion in life, with

Mr. and Mrs. Prole united for many years in the petitions and songs of Zion. He could not bear to be too late to join in the singing with which the services commenced, and seldom failed to speak to the minister before he ascended the pulpit. The last time of his attendance upon the public worship of God was to hear a funeral sermon preached on the death of his wife, in a cottage which had been fitted up and consecrated by Mr. Howard, to promote the devotion and religious instruction of the villagers, and has probably been used for that purpose more than sixty years. Though he never complained of his loss, it was evident he felt it severely. While his body still continued upon earth, his mind seemed to be gone after his faithful companion. Yet it was not with her only he communed; for when the seventy-third Psalm was read to him, and that verse in particular, "Whom have I in heaven but thee, and there is none upon earth that I desire besides thee," he said, "Yes, that is it—that is right!" He soon after called a beloved grand-daughter to his bed side, and when she asked if he had any thing to say, he answered, "My girl, walk close with God—walk close with God!" These were nearly his last words, and the impression they made on the mind of her who received the charge, was deep and abiding. He entered into rest February 11th, 1823. SAMUEL HILLYARD.

Bedford, Feb. 1834.

P. S. There was another individual who died, I think, in the same year with Mr. and Mrs. Crockford, John Nottingham, and who lived to be more than eighty. He also had been employed in the service of Mr. Howard, and was a member of the same church where the others communed; but for a season he became cold and negligent of his spiritual concerns. Never will his pastor and fellow members forget, while the faculty of memory remains, the simplicity and godly sincerity, the holy indignation he expressed against himself and his folly, and the overwhelming sense he manifested of the Divine goodness, when he came to declare that the Lord had restored his soul, and was leading him in paths of righteousness for his name's sake.

He who reads the above brief memorials will not forbear to reflect on the blessing of serving a master who, like Abraham, commanded his household to serve the Lord. How happy are those fellow-servants who travel together on pilgrimage to the celestial city; and what a faithful covenant God is he in whom the believer trusts—to whom as he advances he prays, "Cast me not off in old age; forsake me not when my strength faileth. Now, also, when I am old and grey-headed, forsake me not." And by whom he is assured, "Even to old age, I am he, and even to hoary hairs I will carry you. I have made, and I will bear, even I will carry and will deliver you."

THE TWO-FOLD NATURE OF CHRIST.

From a Sermon entitled CHRIST THE MEDIATOR, *by Rev.* DANIEL BAKER, *of Georgia.*

But if the two-fold nature of Christ, be a mystery, I repeat it, it is a blessed mystery, full of sweetness, as well as of wonder. For observe,

How beautifully it falls in with the account given of our blessed Saviour whilst he tabernacled here on earth. In this account, circumstances of humility, and circumstances of grandeur, are made strangely and sweetly to blend together, indicating at the same time, both his *human* and *divine nature.* See the blessed Saviour in Bethlehem! Born of a

woman—born in a stable—and laid in a manger. Here are circumstances of humility pointing out his *human* nature. But mark the circumstances of grandeur denoting his *divine* nature. A star announces his birth, and angels sing his natal song! See him at the grave of Lazarus. He weeps, like a *man!* and then says, Lazarus, come forth, *like a God!* Approaching the barren fig tree, he hungers, *like a man!* And then, with a word, withers the fig-tree away, *like a God!* During a raging storm on the sea of Tiberias, he lay in the hinder part of the ship. With his head upon a pillow, he slept, *like a man!* Being called upon, he arose, and rebuked the winds and the sea, *like a God!* Having wrought a stupendous miracle, he goes into the mountain apart to pray, *like a man!* And at the fourth watch of the night, he comes to his disciples, walking upon the water, *like a God!* O see the hope of Israel, on yonder bloody tree, nailed to the cross: he suffers, *like a man!* Then opens the gates of Paradise to the dying thief, *like a God!* In yonder sepulchre!—Alas, in yonder sepulchre, wrapt in a winding sheet, my blessed Jesus lies, pale and cold in death, *like a man!* But, on the morning of the third day, by his own immortal energies, he burst the bands of death, and rose triumphant, *like a God!* And see him, also, after his resurrection, meeting with his disciples: he takes a piece of broiled fish, and of an honey comb, and did eat with them, *like a man!* And then, he leads them out to Bethany, and blesses them, and as he blesses them, he ascends in radiant majesty far above all heavens—*a God confessed!* "God is gone up with a shout! The Lord, with the sound of a trumpet! Sing praises unto God; sing praises! Sing praises unto our King, sing praises!"

"All hail the power of Jesus' name,
Let angels prostrate fall.
Bring forth the royal diadem,
And crown him Lord of all."

Literary and Philosophical Intelligence, etc.

Hydrophobia—its Treatment and Cure.—M. Buisson, a learned French physician, writes to the Academy of Science to claim a small treatise on a case of hydrophobia, which was his own. He says in a complaint of this kind, he bled a patient at her own request, who died, as he expected, but in performing the operation, he got his hands bloody, and after washing them, wiped them with a towel that had been used to wipe the mouth of the patient—that there were little sores on his hands, and he took the infection. Nine days after he felt the symptoms of hydrophobia, being in his cabriolet, he was suddenly seized with a pain in the throat, and one still greater in his eyes. The saliva was continually pouring into his mouth; the impression of a current of air, the sight of brilliant bodies gave him painful sensations, his body appeared to him so light, that he felt as though he could leap to a prodigious height; he experienced, he said, a wish to run and bite, not men, but animals and animate bodies. Finally, he drank with difficulty; and the sight of water was still more distressing to him than the pain in his throat.

These symptoms occurred every five minutes, and it appeared to him as though the pain commenced in the affected finger, and extended thence up to the shoulder. From the whole symptoms he judged himself affected with the hydrophobia, and resolved to terminate his life, by stifling himself in a vapour bath. Having entered one for this purpose, he caused the heat to be raised to 42 degrees Reaumur, (170 degrees 36 minutes Farenheit,) when he was equally surprised and delighted to find himself free from all complaint. He left the bathing-room, well, dined heartily, and drank more than usual. Since that time, he says, he has treated in the same manner more than eighty persons bitten, in four of whom the symptoms had declared themselves, and in no case has he failed except that of one child, seven years old, who died in the bath.

A Burning Prairie.—An intelligent correspondent of the New York American has been for some time furnishing letters for that paper, descriptive of the "Far West." After mentioning the dangers which are not unfrequently encountered by travellers, in their journeys across the prairies, at the inclement seasons of the year, he gives the following vivid description of an extensive prairie of Lower Illinois, which was on fire on every side around him at the time he passed over it.

"The hour was near midnight, and the spectacle was magnificent beyond description. An illustration by Westall's pencil, of the Rich Man in the Burning Lake, which I have seen somewhere, would give as near an idea of the scene as the painter's art could convey. In one place the prairie presented exactly the appearance of a broad burning pool, in others the flames swelled up like seas of fire, rolling the liquid element in solid columns over the land, and then, like the waves of the sea itself, when they break upon the shore, a thousand forked tongues of flame would project themselves far beyond the broken mass, and greedily lick up the dry aliment that lay before them. Our horses did not seem to mind the phenomenon at all, and we drove so near the fire as to feel the heat very sensibly. But though we probably incurred no danger, it was almost startling at times to see a wall of fire as high as our horses ears, in some places stretching along the roadside, while the flames would shoot to the height of twenty feet or more, when a gust of wind would sweep the prairie."

British and Foreign Bible Society.—On Wednesday (May 7th) the annual general meeting of this society was held in the Great Room of Exeter Hall, Strand; several thousand persons were present. Lord Bexley, the newly appointed President, took the chair. The report, which was adopted, stated that the society was first formed in 1804. Its object had been promoted in Europe, Asia, Africa, and America, by more than 5,000 kindred institutions, of which 3,400 have been formed in Great Britain and Ireland. It had printed and distributed the Scriptures in 121 different languages and dialects, in 72 of which no part of the Word of God had before been printed, and the society was now engaged in translations into 36 other languages. The society since its formation had circulated 13,000,000 copies of the Bible, or portions of it.

The society's issues had gradually increased from 50,000 to 500,000 copies annually. The expenditures of the society, since its establishment, has amounted to upwards of £2,000,000. The total receipts for the past year amounted to £83,000, odd—being an excess of £8,400 over that of last year; but for the last two preceding years there had been a deficit of several thousand pounds. The number of Bibles distributed for the past year was (we believe) 900,000 copies. A liberal subscription was collected at the doors, and after a sitting of some hours, the meeting separated.

African Expedition.—Death of Mr. Lander.—We regret to learn that intelligence has been received of the death of the enterprising African traveller, Richard Lander. He was fired upon and severely wounded by the natives on the Nunn river, where he had gone for the purpose of trade, early in the month of January, and he died at Fernando Po, on the 2d of February. The following extract of a letter from Captain Fuge, of the Crown, contains all the particulars of this melancholy event that are yet known.—Mr. Lander was buried by Captain Fuge, on the day he died.

"Mr. Richard Lander expired at Fernando Po, on Sunday, the 2d of February. He was wounded on his way up into the interior with a schooner boat, loaded with goods for trade, and two canoes which were towed from Cape Coast by the cutter Crown. He was attacked on all sides by bushmen, all armed with musketry. One white and two black men were killed; one woman and child, with a boy were taken prisoners. Mr. Lander and the remainder fortunately managed to get into one of the canoes, and pull for their lives. Mr. Lander received a shot in his hip; a seaman and two Kroomen were also severely wounded. They left the Crown to proceed up the river on the 13th, and returned to the cutter on the 21st of January. They lost every thing belonging to them, excepting what clothes they had on them. Mr. Lander lost all his papers, not one remains to be shown. The Crown got under weigh, and arrived at Fernando Po, on Sunday, the 26th.—Mr. Lander's wound had mortified, but he died quite composed."

A new Alphabet in Africa.—The Rev. J. Leighton Wilson, who has recently returned from an exploring tour on the western coast of Africa, states that some of the natives in the northern part of Liberia, have very lately *invented written syllabic characters*, in which that people can read and write their own language, with very little instruction from the inventors. May not this be one of the means which the God of providence will use, to diffuse in those dark places of the earth the knowledge of the glorious gospel of his Son, Jesus Christ?—*Southern Rel. Tel.*

Emigrants.—During the past seventeen years there have arrived at the port of Quebec, 69,175 passengers from Europe. The greatest number in one year was, 18,231, in 1831—the least number was 90, in 1824.—The number arrived the present season to the 3d of June, was, from England 2,884, Ireland 6595, Scotland 1348, lower ports 19—total 10,846. Same period last year, 3,175.

The following are the number of passengers that have arrived at the port of New York, since the first of January, 1834, to June 4th, as taken from the revenue books.

January, . . .	420
February, . . .	460
March, . . .	1454
April, . . .	3959
May, . . .	9653
June, . . .	809
	16,755

Asthma.—We learn from an intelligent friend, who has long been afflicted with this most distressing complaint, that the fumes of burning paper, saturated with a solution of saltpetre, gives him perfect relief. He keeps a quantity of the paper, which has been simply soaked in strong saltpetre water, and afterwards dried, constantly on hand, and on the recurrence of a paroxysm obtains almost instant relief, from burning half a sheet or a sheet in his room. Others who have been similarly affected, have tried it with corresponding benefit. In no case has it been known to fail, so far as his information extends. We deem the testimony sufficient to warrant the publication of the prescription, which certainly has the merit of simplicity. If it shall prove generally efficacious, its value is beyond price. It can be readily tested.—*Newark Daily Adv.*

Safe Method of Exterminating Rats.—Let those who wish to poison rats, instead of applying to the chemist, intimately mix a pound of plaister of Paris, (in its unslaked state) with about double the quantity of oatmeal.—Let them place this within the reach of the rats; they will eat it greedily, and without being deterred by any bad taste. Through the humidity contained in their stomachs, the plaister of Paris will "set," and form an indigestible hard mass, which will, in fact, present, upon dissection, a good cast of the rat's stomach, and speedily produce a kind of Aldermanic death, i. e. by irremediable indigestion.

Tea.—The Amsterdam Handelsblad gives the following extract of a letter from Batavia:—"M. Jacobson, inspector of the cultivation of tea in Java, has assured me that in a few years a whole cargo of tea, prepared entirely in the Chinese fashion, may be exported from this place to the mother country. The skill and zeal of this gentleman cannot be sufficiently extolled. At the hazard of his life, he has repeatedly brought hither from China, Chinese labourers, and millions of tea plants, and numerous machines necessary in the preparation of tea; and has formed many plantations of tea, which are extremely flourishing."

Manner of making Castor Oil very palatable to Children.—Take the quantity of oil you propose for a dose, and boil it for a few minutes in an equal quantity of milk; then sweeten it with a little sugar. When the mixture has cooled, stir it well, and give it to the child. There will be no necessity of giving the child any thing to drink after taking the mixture, for the taste of it is more pleasant than any drink you can give.

Cotton Seed Oil.—The Natchez Courier announces the complete success of the effort to obtain an oil from cotton seed, which should answer a better purpose for burning than spermaceti oil. Used as lamp oil, it is said to "burn beautifully, giving an excellent light without smoke, and free from any perceptible smell." An establishment for clarifying the oil, has been put in operation in that place; and it is said to be a good substitute for linseed oil, for many purposes, even without undergoing that process.

A remarkable peculiarity in the eye of some persons consists in a want of power to discriminate colours. The late Professor Dugald Stewart could not perceive any difference in the colour of the fruit of the scarlet Siberian crab and that of its leaves; and Dr. Dalton, the celebrated chemist, of Manchester, informs us, that when he looks at the prismatic spectrum, he can only distinguish three colours, namely, blue, yellow and purple, while he is incapable of perceiving either the green or the red rays. The cause of this has never been satisfactorily explained.

The multiplying power in some instances, animal as well as vegetable, is astonishing. An annual plant of two seeds produces, in 20 years, 1,048,576; and there are plants which bear more than 40,000 seeds. The roe of a codfish is said to contain a million of eggs; mites will multiply to a thousand in a day; and there are viviparous flies which produce 2000 at once.

Religious Intelligence.

GENERAL ASSEMBLY.

Agreeably to appointment, the General Assembly of the Presbyterian church in the United States convened in the Seventh Presbyterian church of Philadelphia, May 15th, 1834, at 11 o'clock, A. M., and was opened with a sermon by the Moderator of the last year, the Rev. WILLIAM A. M'DOWELL, D. D., from Psalm cxxii. 6—"Pray for the peace of Jerusalem." The number of the members present, as near as we have been able to ascertain it, was about 210. The sessions of the Assembly were unusually protracted, having been continued till the evening of the 4th of June—three weeks. We shall at present give no detail of the subjects which occupied the attention of this Judicatory. It is our purpose, if life and health permit, to review the principal acts and doings of this Assembly; when we shall quote the articles which will be the subjects of our remarks—We know not when the minutes, in pamphlet form, will make their appearance; as we learn that there is a deficiency in the funds necessary for their publication *in extenso*. In the mean time, some of them have already been published in the religious newspapers, and the remainder will probably soon appear in the same way.

We have witnessed, either as a spectator or a member, the proceedings of probably more than nine-tenths of all the General Assemblies of our church that have hitherto been convened in the United States. Within ten years past we have seen greater excitement, on some occasions, than appeared at the recent sessions. But we have never seen an Assembly like the last, in one particular—the majority disregarding, as it were by system, both the feelings and the arguments of the minority, and going straight to their object, with so little modification of any favourite measure, and so little apparent concern as to the manner in which it might be viewed or felt by those in the opposition, or in the church at large. It has hastened a crisis which has been for some time threatened, and which we think the true interest of our church required should not have been precipitated, but if possible avoided altogether—We hope our readers will give a very attentive and considerate perusal to the two extended papers which we subjoin—The first refers to the second, and the treatment which the second received from the Assembly, was deeply concerned in producing the first.

With all respect, but with all solemnity, we desire to put it to the conscience of every minister, and every ruling elder of the Presbyterian church, who has eyes to see the error and heresy that are coming into this church like a flood, and that its discipline is prostrate, whether he is not bound to give in his adherence to the following ACT and PROTEST. From God, and from the church at large, is all our hope—It is gone, entirely gone, from the General Assembly; till an influence shall come on that body which has not governed it for several years past.—The Act and Protest would have received a number of signatures considerably larger than that which appears, if the paper could have been prepared for subscription, before those who were parties to it in conversation and purpose, had left the city. Let them, and all who are

willing to join with them, direct a note, post paid, with as little delay as possible, to *the publisher of the* PRESBYTERIAN, *No.* 9, *George Street, Philadelphia*, requesting their names to be added to the list of subscribers—After three or four months, this Act and Protest will be published in a pamphlet form for more extensive circulation.

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ACT AND TESTIMONY.

To the Ministers, Elders, and Private Members of the Presbyterian Church in the United States.

BRETHREN BELOVED IN THE LORD:—In the solemn crisis to which our church has arrived, we are constrained to appeal to you in relation to the alarming errors which have hitherto been connived at, and now at length have been countenanced and sustained, by the acts of the supreme judicatory of our church.

Constituting, as we all do, a portion of yourselves, and deeply concerned, as every portion of the system must be, in all that affects the body itself, we earnestly address ourselves to you, in the full belief that the dissolution of our church, or what is worse, its corruption in all that once distinguished its peculiar testimony, can, under God, be prevented only by you.

From the highest judicatory of our church, we have for several years in succession sought the redress of our grievances, and have not only sought it in vain, but with an aggravation of the evils of which we have complained. Whither then can we look for relief, but first to Him who is made Head over all things to the church which is his body, and then to you, as constituting a part of that body, and as instruments in his hand to deliver the church from the oppression which she sorely feels.

We love the Presbyterian church, and look back with sacred joy to her instrumentality in promoting every good and every noble cause among men; to her unwavering love of human rights; to her glorious efforts for the advancement of human happiness; to her clear testimonies for the truth of God, and her great and blessed efforts to enlarge and establish the kingdom of Christ our Lord. We delight to dwell on the things which our God has wrought by our beloved church; and by his grace enabling us, we are resolved that our children shall not have occasion to weep over an unfaithfulness which permitted us to stand idly by, and behold the ruin of this glorious structure.

"Brethren," says the Apostle, "I beseech you by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in the same mind, and in the same judgment." In the presence of that Redeemer by whom Paul adjures us, we avow our fixed adherence to those standards of doctrine and order, in their obvious and intended sense, which we have heretofore subscribed under circumstances the most impressive. In the same spirit we do therefore solemnly acquit ourselves in the sight of God, of all responsibility arising from the existence of those divisions and disorders in our church, which spring from a disregard of assumed obligations, a departure from doctrines deliberately professed, and a subversion of forms publicly and repeatedly approved. By the same high authority, and under the same weighty sanctions, we do avow our fixed purpose to strive for the restoration of purity, peace, and scriptural order to our church; and to endeavour to exclude from her communion those who disturb her peace, corrupt her testimony, and subvert her established forms. And to the end that the doctrinal errors of which we complain may be fully known, and the practical evils under which the body suffers be clearly set forth, and our purposes in regard to both be distinctly understood, we adopt this ACT and TESTIMONY.

AS REGARDS DOCTRINE.

1. We do bear our solemn testimony against the right claimed by many, of interpreting the doctrines of our standards in a sense different from the general sense of the church for years past, whilst they still continue in our communion: on the contrary, we aver, that they who adopt our standards, are bound by candour and the simplest integrity, to hold them in their obvious, accepted sense.

2. We testify against the unchristian subterfuge to which some have recourse, when they avow a general adherence to our standards *as a system*, while they deny doctrines essential to the system, or hold doctrines at complete variance with the system.

3. We testify against the reprehensible conduct of those in our communion, who hold, and preach, and publish Arminian and Pelagian heresies, professing at the same time to embrace our creed, and pretending that these errors do consist therewith.

4. We testify against the conduct of those who, while they profess to approve and adopt our doctrine and order, do, nevertheless, speak and publish, in terms, or by ne-

cessary implication, that which is derogatory to both, and which tends to bring both into disrepute.

5. We testify against the following as a part of the errors which are held and taught by many persons in our church.

ERRORS.

1. *Our relation to Adam.*—That we have no more to do with the first sin of Adam than with the sins of any other parent.

2. *Native Depravity.*—That there is no such thing as original sin: that infants come into the world as perfectly free from corruption of nature as Adam was when he was created: that by original sin nothing more is meant than the fact that all the posterity of Adam, though born entirely free from moral defilement, will always begin to sin when they begin to exercise moral agency, and that this fact is some how connected with the fall of Adam.

3. *Imputation.*—That the doctrine of imputed sin and imputed righteousness is a novelty, and is nonsense.

4. *Ability.*—That the impenitent sinner is by nature, and independently of the aid of the Holy Spirit, in full possession of all the powers necessary to a compliance with the commands of God: and that if he laboured under any kind of inability, natural or moral, which he could not remove himself, he would be excusable for not complying with God's will.

5. *Regeneration.*—That man's regeneration is his own act; that it consists merely in the change of our governing purpose, which change we must ourselves produce.

6. *Divine Influence.*—That God cannot exert such an influence on the minds of men as shall make it certain that they will choose and act in a particular manner without destroying their moral agency; and that, in a moral system, God could not prevent the existence of sin, or the present amount of sin, however much he might desire it.

7. *Atonement.*—That Christ's sufferings were not truly and properly vicarious.

Which doctrines and statements, are dangerous and heretical, contrary to the gospel of God, and inconsistent with our Confession of Faith. We are painfully alive also to the conviction, that unless a speedy remedy be applied to the abuses which have called forth this act and testimony, our Theological Seminaries will soon be converted into nurseries to foster the noxious errors which are already so widely prevalent, and our church funds will be perverted from the design for which they were originally contributed.

AS REGARDS DISCIPLINE.

The necessary consequence of the propagation of these and similar errors amongst us, has been the agitation and division of our churches, and ecclesiastical bodies; the separation of our ministers, elders, and people, into distinct parties; and the great increase of causes of mutual alienation.

Our people are no longer as one body of Christians; many of our church sessions are agitated by the tumultuous spirit of party; our presbyteries are convulsed by collisions growing out of the heresies detailed above, and our synods and our Assembly are made theatres for the open display of humiliating scenes of human passion, and weakness. Mutual confidence is weakened; respect for the judicatory of our church is impaired; our hope that the dignified and impartial course of justice would flow steadily onward, has expired; and a large portion of the religious press is made subservient to error. The ordinary course of discipline, arrested by compromises, in which the truth is always loser, and perverted by organized combinations to personal, selfish and party ends, ceases altogether, and leaves every one to do what seems good in his own eyes. The discipline of the church, rendered more needful than ever before, by the existence of numberless cases, in which Christian love to erring brethren, as well as a just regard to the interests of Zion, imperiously call for its prompt, firm and temperate exercise, is absolutely prevented by the operation of the very causes which demand its employment. At the last meeting of the General Assembly, a respectful memorial presented in behalf of eleven presbyteries, and many sessions, and individual members of our church, was treated without one indication of kindness, or the manifestation of any disposition to concede a single request that was made. It was sternly frowned upon, and the memorialists were left to mourn under their grievances with no hope of alleviation from those who ought to have at least shown tenderness and sympathy, as the nursing fathers of the church, even when that which was asked was refused to the petitioners. At the same time they, who have first corrupted our doctrines, and then deprived us of the ordinary means of correcting the evils they have produced, seek to give permanent security to their errors and to themselves, by raising an outcry in the churches, against all who love the truth, well enough to contend for it.

Against this unusual, unhappy and ruinous condition, we do bear our clear and decided testimony in the presence of the God of all living; we do declare our firm belief

that it springs primarily from the fatal heresies countenanced in our body: and we do avow our deliberate purpose, with the help of God, to give our best endeavours to correct it.

As regards Church Order.

We believe that the form of government in the Presbyterian church in the United States, is, in all essential features, in full accordance with the revealed will of God; and therefore whatever impairs its purity, or changes its essential character, is repugnant to the will of our master. In what light then shall we be considered, if professing to revere this system, we calmly behold its destruction, or connive at the conduct of those engaged in tearing up its deep foundations?

Some of us have long dreaded the spirit of indifference to the peculiarities of our church order, which we supposed was gradually spreading amongst us. And the developments of later years have rendered it most certain, that as the perversion of our doctrinal formularies, and the engrafting of new principles and practices upon our church constitution, have gone hand in hand; so the original purity of the one cannot be restored, without a strict and faithful adherence to the other. Not only then for its own sake, do we love the constitution of our church, as a model of all free institutions, and as a clear and noble exhibition of the soundest principles of civil and religious liberty; not only do we venerate its peculiarities, because they exhibit the rules by which God intends the affairs of his church on earth to be conducted; but we cling to its venerable ramparts, because they afford a sure defence for those precious, though despised doctrines of grace, the pure transmission of which has been entrusted as a sacred duty to the church.

It is, therefore, with the deepest sorrow, that we behold our church tribunals, in various instances, imbued with a different spirit, and fleeing on every emergency to expedients unknown to the Christian simplicity and uprightness to our forms, and repugnant to all our previous habits. It is with pain and distrust that we see, sometimes, the helpless inefficiency of mere advisory bodies contended for and practised, when the occasion called for the free action of our laws; and sometimes the full and peremptory exercise of power, almost despotic, practised in cases where no authority existed at all. It is with increasing alarm that we behold a fixed design to organize new tribunals upon principles repugnant to our system, and directly subversive of it, for the obvious purpose of establishing and propagating the heresies already recounted, of shielding from just process the individuals who hold them, and of arresting the wholesome discipline of the church. We do therefore testify against these departures from the true principles of our constitution: against the formation of new presbyteries and synods, otherwise than upon the established rules of our church; or for other purposes than the edification and enlargement of the church of Christ; and we most particularly testify against the formation of any tribunal, in our church, upon what some call principles of elective affinity; against the exercise by the General Assembly of any power not clearly delegated to it; and the exercise even of its delegated powers for purposes inconsistent with the design of its creation.

Recommendation to the Churches.

Dear Christian Brethren, you who love Jesus Christ in sincerity and in truth, and adhere to the plain doctrines of the cross as taught in the standards prepared by the Westminster Assembly, and constantly held by the true Presbyterian church; to all of you who love your ancient and pure constitution, and desire to restore our abused and corrupted church to her simplicity, purity, and truth, we, a portion of yourselves, ministers and elders of your churches, and servants of one common Lord, would propose most respectfully and kindly, and yet most earnestly—

1. That we refuse to give countenance to ministers, elders, agents, editors, teachers, or to those who are in any other capacity engaged in religious instruction or effort, who hold the preceding or similar heresies.

2. That we make every lawful effort to subject all such persons, especially if they be ministers, to the just exercise of discipline by the proper tribunal.

3. That we use all proper means to restore the discipline of the church, in all its courts, to a sound, just, Christian state.

4. That we use our endeavours to prevent the introduction of new principles into our system, and to restore our tribunals to their ancient purity.

5. That we consider the presbyterial existence or acts of any presbytery or synod formed upon the principles of elective affinity, as unconstitutional, and all ministers and churches voluntarily included in such bodies as having virtually departed from the standards of our church.

6. We recommend that all ministers, elders, church sessions, presbyteries and synods, who approve of this act and testimony, give their public adherence thereto, in such

manner as they shall prefer, and communicate their names, and when a church court, a copy of their adhering act.

7. That inasmuch as our only hope of improvement and reformation in the affairs of our church depends on the interposition of Him who is King in Zion, that we will unceasingly and importunately supplicate a Throne of Grace, for the return of that purity and peace, the absence of which we now sorrowfully deplore.

8. We do earnestly recommend that on the second Thursday of May, 1835, a convention be held in the city of Pittsburg, to be composed of two delegates, a minister and ruling elder from each presbytery, or from the minority of any presbytery, who may concur in the sentiments of this act and testimony, to deliberate and consult on the present state of our church, and to adopt such measures as may be best suited to restore her prostrated standards.

And now, brethren, our whole heart is laid open to you, and to the world. If the majority of our church are against us, they will, we suppose, in the end, either see the infatuation of their course, and retrace their steps, or they will, at last, attempt to cut us off. If the former, we shall bless the God of Jacob; if the latter, we are ready, for the sake of Christ, and in support of the testimony now made, not only to be cut off, but if need be, to die also. If, on the other hand, the body be yet in the main sound, as we would fondly hope, we have here frankly, openly, and candidly, laid before our erring brethren the course we are, by the grace of God, irrevocably determined to pursue. It is our steadfast aim to reform the church or to testify against its errors and defections, until testimony will be no longer heard. And we commit the issue into the hands of him who is over all, God blessed for ever. Amen.

MINISTERS.	ELDERS.
James Magraw,	Samuel Boyd,
Robert J. Breckinridge,	Edward Vanhorn,
James Latta,	Williamson Dunn,
Ashbel Green,	James Algeo,
Samuel D. Blythe,	James Agnew,
S. H. Crane,	Henry M'Keen,
J. W. Scott,	Charles Davis,
William Latta,	William Wallace,
Robert Steel,	A. D. Hepburn,
Alexander A. Campbell,	Joseph P. Engles,
John Gray,	James M'Farren,
James Scott,	A. Symington,
Joshua L. Wilson,	A. Bayless,
Alexander M'Farlane,	Wm. Agnew,
Jacob Coon,	George Morris,
Isaac N. Candee,	Hugh Campbell,
Robert Love,	Thomas M'Keen,
James W. M'Kennan,	James Wilson,
David R. Preston,	Daniel B. Price,
William Wylie,	Carver Hotchkiss,
William M. Engles,	Charles Woodward,
Cornelius H. Mustard,	W. A. G. Posey,
James C. Watson,	James Carnahan,
William L. Breckinridge,	Moses Reed,
John H. Symmes,	James Steel,
I. V. Brown,	George Durfor,
David M'Kinney,	John Sharp.
George Marshall,	
Ebenezer H. Snowden,	
Oscar Harris,	
William J. Gibson,	
William Sickels,	
Benjamin F. Spilman,	
George D. M'Cuenn,	
George W. Janvier,	
Samuel G. Winchester,	
George Junkin.	

Philadelphia, May 27, 1834.

A MEMORIAL ON THE PRESENT STATE OF THE PRESBYTERIAN CHURCH.

The following is the Memorial referred to in the preceding paper. Many copies of it, in pamphlet form, have been sent throughout the Presbyterian church; yet we question whether a fourth part of our readers have ever seen it. We therefore offer it to their inspection, and request them to give it a full and considerate perusal; that they may be able to decide for themselves, whether it merited the frowns, censure and rejection, which it received from the General Assembly.

CIRCULAR.

Dear Brother:—Your kind and Christian attention is respectfully invited to the following memorial on the present state of the Presbyterian Church, under the care of the General Assembly.

It seems to us a matter of notoriety, that not a few of her fundamental doctrines have been denied—and that in many instances her discipline has been disregarded, by which her purity is tarnished, her peace broken, and her unity in jeopardy.

Deeply afflicted with this state of things, and ardently wishing speedily to diminish and ultimately remove from the Church these distressing evils, a number of ministers and ruling elders, from several Presbyteries, have held conferences, that by prayer and consultation they might learn their duty in the present important crisis.

At these meetings, and by correspondence, they have obtained the sentiments of a number of brethren from thirteen Presbyteries. The communications received have been both sorrowful and encouraging. A general concurrence of opinion respecting the present state of the Church, and the duty of making some united effort to arrest the progress of evils, by which all her real friends must be grieved, has led us to prepare the following memorial to the next General Assembly, in which we hope you can cordially unite.

We ask the co-operation of those who love the doctrines and discipline of our Church. If the orthodox will all unite in one effort for reformation, the Church may yet be purified. This may perhaps be best done by having the memorial adopted by your Presbytery, or, if this cannot be done, have it signed by Church sessions, or as many ministers and ruling elders as possible. Union is strength. Hitherto, the sound part of our Church has acted with little or no concert, while the promoters of innovation have advanced in united and persevering efforts.

In the memorial herewith presented we have intended to present nothing but truth, yet in soliciting your influence, we expect you to judge for yourself. Should you make any alteration, we hope your modifications may not differ in any essential points from our views and wishes. Let us all speak and mind the same things, that there be no divisions among us.

Should we be under a mistake with regard to your opinions, we seek no concealment, and only regret that any who have the name should not have the feelings and sentiments of sound Presbyterians.

Ministers.—Francis Monfort, Robert B. Dobbins, Arch'd. Craig, Thomas Barr, Jno. L. Belville, T. B. Clark, P. Monfort, James Coe, Simeon H. Crane, Daniel Hayden, Adrian Aten, John Burtt, Jno. P. Vandyke, Robert Rutherford, W. R. Smith, J. L. Wilson, Sayrs Gazlay, John Hudson, R. G. Linn.

Elders.—Thos. Kirker, Daniel Voorhis, John Reid Dick, John Monfort, Wm. M. Orr, Joseph Owens, Robert Hunter, James Cunningham, Cyrus Johnson, William Lowry, Samuel Lowry, James Gwinn, Henry B. Funk, Wm. Cumback, Philip Skinner, James M'Intire, Francis Kennedy, Frederick A. Kemper, George Layman, Samuel Newell, William King, Peter H. Kemper, G. Wallace.

MEMORIAL; *to the Moderator and Members of the General Assembly of the Presbyterian Church in the United States, to meet in the City of Philadelphia, on the 15th of May,* 1834.

Reverend Fathers and Brethren,—

We, the subscribers, ministers and elders of the Presbyterian Church, respectfully present to you this our *memorial*, praying you to take into your most serious consideration, the subjects to which it asks your attention.

It would be inconsistent with the opinion which we entertain of the intelligence of your reverend body, to offer any proof of what is too lamentably notorious, that from

sundry causes, our once united and harmonious church, for some time past, has been afflicted with alienations, strifes and divisions. These evils have greatly disturbed the peace of our Zion, paralyzed its strength, and exposed it to reproach; and notwithstanding the efforts which have been made to arrest their progress, nothing satisfactory has been accomplished. It is the deliberate opinion of your memorialists, that these evils and their causes, are so deeply rooted and so widely spread, that unless speedy and decisive measures are adopted for their removal, divisions and separations of a more distressing and permanent character must inevitably ensue. To prevent, if it be the will of God, an issue so much to be deprecated, your memorialists call upon your reverend body, as the supreme judicatory of the Presbyterian Church, to exercise your constitutional powers of "deciding in all controversies in doctrine and discipline, —of reproving, warning, or bearing testimony against error in doctrine, or immorality in practice, in any Church, Presbytery or Synod—and of suppressing schismatical contentions and disputations."

Plainly as the path of duty is marked out in our excellent Constitution, it is with grief that we feel constrained to say, that for some years past a policy of an evasive character has distinguished many of the proceedings of the General Assemblies, as also a number of inferior judicatories, wherein they have, apparently at least, sought to avoid a prompt discharge of their constitutional duties, and have substituted a course of procedure unknown and repugnant to the prescribed order of our form of government. Although this has been applauded as a policy wisely calculated to prevent evils and preserve peace, yet we are compelled to view it in a different light, and as indicating that there is a widely spread principle of evil operating in the Presbyterian Church, to the general change of its form of government, and the character of its creed.

We feel alarmed at the evidences which press upon us, of the prevalence of unsoundness in doctrine, and laxity in discipline; and we view it as an aggravating consideration, that the General Assembly, the constitutional guardian of the Church's purity, even when a knowledge of such evils has been brought before it, in an orderly manner, has, within a few years past, either directly or indirectly refused to apply the constitutional remedy. Appeals, references, complaints and memorials, from individuals, Presbyteries and Synods, have been dismissed on some slight grounds, perhaps not noticed at all, or merged in some compromise which aggravated the evils intended to be removed. But that your reverend body may be convinced of the justice of our complaints on these subjects, we shall come to particulars, and present distinctly to your consideration certain acts and proceedings, in our opinion, unsound and unconstitutional in themselves; some of which have been the precursors and inlets of other evils.

That we may not be misunderstood, we premise here our free admission, that some of the measures about to be complained of, were adopted at the time with the best intentions, and if the results could have been foreseen by the authors of those measures, they would never have been carried into effect.

I. We believe this to have been particularly the case with regard to the "Plan of Union" with Congregational churches, adopted in 1801. A careful comparison of that Plan, (See Digest, p. 297,) with the constitution of our church, will make it evident, that the General Assembly of 1801, in adopting it, assumed power no where assigned to them in the constitution. They established an ecclesiastical tribunal for the government of a part of the Presbyterian church, such as is not acknowledged by the constitution, and is plainly repugnant to it. We allude to the "Mutual Council" recognised in that Plan. In the same act, the Assembly also granted the powers and privileges of ruling elders to "committee-men," which was contrary both to the spirit and letter of the constitution, as is now generally conceded. But a "mutual council" as an ecclesiastical court for Presbyterians, is, if possible, more evidently unconstitutional than the powers of committee-men. Without dwelling on the details of the "plan," we merely place in opposition to the whole of it, c. xii. sect. 6, of our Form of Government, viz: "Before any overtures or regulations proposed by the Assembly to be established as constitutional rules, shall be obligatory on the churches, it shall be necessary to transmit them to all the Presbyteries, and to receive the returns of, at least, a majority of them in writing approving thereof." This provision of our constitution was not attended to then, nor at any subsequent period; and still the "plan" is in force, and acted upon, to the annoyance and injury, both of the purity and the peace of the Presbyterian church.

In the original adoption of this measure, it was intended for application in those "new settlements," the inhabitants of which, literally consisted of Presbyterians and Congregationalists: and had the "plan" been strictly confined in its operations to its first and only object, the evils resulting from it would have been less, although its unconstitutional character would not have been changed. For a short period, it was

probably thus limited to its primary object; but as the whole plan was a real departure from Presbyterian principles, it was soon found convenient to apply it to congregations where there was not a single Presbyterian, and to others where there was but a solitary individual or two, of that denomination. A little further extension of the plan, led to the formation of entire Presbyteries, consisting of Congregationalists, in which neither the ministers adopted our Confession of Faith, nor the congregations our Form of Government. Although remaining strictly Congregational, yet they appointed committee-men to represent them, and to deliberate and vote in Presbyteries, Synods, and General Assemblies. The Western Reserve Synod, with its Presbyteries and churches, strongly testified to the truth of these statements. A larger proportion of the churches in that Synod are, or very recently were, really and truly Congregational, in principle and practice; and we fear that the same is true, of nearly as large a proportion of the ministers. We could refer to other Presbyteries in the east, north and west, almost in the same circumstances, exhibiting the same practical results. This want of conformity to Presbyterianism, is defended and justified by an appeal to the terms of the "plan of union." This course of things was, at first, overlooked, and then connived at, until the leaven so fermented the whole mass, as in a great degree to change the tone and character of Presbyterianism.

II. Closely connected with the influence of Congregational prepossessions and principles introduced gradually into our church, we regard the existence of a sentiment now avowed by numbers who bear the Presbyterian name, that every man in professing to receive and adopt our ecclesiastical formularies, has a right to put thereon his *own construction*, without being responsible for the construction, or the character of his explanations. They who hold this principle, practise accordingly: and thus an unnatural mixture of conflicting elements is brought into the bosom of the church, unfavourable alike to its purity and peace.

III. We next notice another course of unconstitutional proceedings, which adds to the evils that now afflict us. We refer to the practice of Presbyteries, in ordaining men, *sine titulo*, to preach and administer the ordinances of the gospel, in other parts of the Presbyterian church, where Presbyteries already exist, and are ready to perform their constitutional functions, as the necessities of the churches under their care require. There is also just ground to suspect, that in many cases of such ordination, it is done to suit the convenience of men who are not prepared to pass through the constitutional ordeal when applied by those Presbyteries, within whose bounds they expect to labour, either on account of their lack of ministerial furniture, or because they do not cordially receive, either our creed, or form of government: hence, they prefer to receive licensure and ordination in such Presbyteries as are known, or supposed to be, not particular on these points.

Especially do we complain of, and testify against, what has more than once occurred during the last few years, viz. The ordaining of six, eight, or ten young men, at a time, most of them just licensed, who have been reared up from infancy to manhood, in Congregational views, feelings and habits, and who are thus suddenly, nominally and *geographically* converted into Presbyterian ministers, before it was possible, in the nature of things, that they could have clear and just views of Presbyterianism. For where could they acquire them? Certainly, not in the Congregational churches, in which they were trained up; and not in Congregational Theological Schools; for in them, no provision is made for expounding the doctrines of the Presbyterian Confession of Faith and Form of Government. The fact is, that, every year, numbers of these Congregationalists come directly into Presbyteries and Presbyterian churches, in the West, with certificates of their standing, as ministers of the Presbyterian church, while in many instances, it is evident that they are almost entire strangers to that Confession of Faith, which, unless their certificates be an imposition, they must in the most solemn manner, have "received and adopted," as their *confession of faith*. Among the many references which might be made in illustration of the justice of our representations under this head, we point only to the instances afforded by the Newburyport Presbytery, and the Third Presbytery of New York: the former of which, a few years ago, ordained *nine* young men at one time as evangelists, for the A. Home Missionary Society, six or seven of whom were in a short time located in Ohio, in which state there were, at that time, fourteen Presbyteries exercising ecclesiastical jurisdiction. The latter Presbytery, in the fall of 1831, ordained *ten* young men at one time, for the A. Home Missionary Society, most of whom were sent directly into the bounds of Presbyteries in the West. The same Presbytery, in 1832, received the Rev. L. Beecher, D. D., from a Congregational Association, and forthwith, at the same meeting, dismissed him to join the Presbytery of Cincinnati, to which place he was journeying to take charge of the Lane Seminary, upon condition that he should be acknowledged as a minister of the Presbyterian church. The Third Presbytery of New York, moreover, did this without his personally appearing before them, and upon

his written request simply; although they knew at the time they received him in this manner, that he was not to be a day related to them as a co-Presbyter; and although they were well aware of the existence of the Cincinnati Presbytery, in connexion with which Dr. Beecher intended to labour, and to which, of right, and according to all propriety, his credentials should have been primarily submitted.

These and similar abuses of the power of Presbyteries, are great evils, and a gross infringement of the rights of those Presbyteries to which, and into whose churches, these men are immediately sent. Such a practice occasions just offence, and inevitably creates jealousies, suspicions and divisions, where otherwise they might never have existed.

IV. We also ascribe to the principles of independency, introduced through the medium of the compact already noticed, another departure of the General Assembly from the due discharge of its own constitutional duties, *first*, in conniving at an irresponsible, voluntary association, in assuming to a great extent, the management of domestic missions within the Presbyterian church; and *secondly*, in that when the General Assembly had become convinced of the duty of giving increased energy to the exercise of their appropriate functions, in this matter, they nevertheless not merely connived at the continued exercise of the powers which the A. H. M. Society has usurped, but actually *encouraged* them by a *recommendation*, in 1829,—a measure which at the time, deceived many Presbyterians, as to the nature of that institution, inducing a belief that its operations and influence were compatible both with the constitution and interests of the Presbyterian church.

By these means, distractions and divisions within the church were greatly increased: and in 1831, instead of putting an end to the divisions from this source, by causing the operations of that institution to cease in all the churches under their care, the General Assembly almost forced upon the western churches, by their compromising resolution of that year, the measure of consulting and determining upon the best mode of carrying on domestic missions in our destitute and feeble churches. This did not produce the requisite remedy: for although the implied pledge was given, that the determination to which the western churches would come, would be confirmed, when, with this understanding, the said churches decided by a large majority, that the best and only way to be pursued by the General Assembly, was to get the church to do her own work, by her own *responsible functionaries;* yet this decision, made almost under the injunction of the Assembly, was wholly disregarded, and the former divisive courses were permitted to proceed.

We sincerely lament the indecisive proceedings of the Assembly upon this subject; and we are constrained by a sense of duty, to declare our solemn conviction, that the General Assembly, by recommending an irresponsible association to the churches, and encouraging it to conduct missionary operations in Presbyterian congregations, and in its own name to commission missionaries to labour in these congregations, whose official reports of labours performed are returned to this association, and not to the supreme judicatory of the church itself, or to an organ under the control and oversight of the supreme judicatory,—is a relinquishment by the Assembly, of a solemn trust, specially and unalienably committed to them by the Lord Jesus Christ, and by the express terms of that constitution, under which the Assembly exists and acts. (See Form of Gov. c. xii. sect. 5; also c. xviii.) We do not hesitate to declare it as our decided opinion that every minister, or licentiate, labouring as a missionary, in any part of the Presbyterian church, ought to be there only as commissioned by the General Assembly, or by some of its constitutional organs, directly amenable thereto, and to which alone he should report his labours, let his compensation come from what quarter it may. The church ought to do her own work, and by her own functionaries: otherwise, she puts herself under, at least, the indirect influence of those who do her work, by stepping into her place.

It is in the very nature of things that the missionaries commissioned and compensated by, and amenable and reporting to, a society independent of the church, should be under an influence from that society paramount to that of the church, whose ministers they profess to be: and this influence will extend to the particular churches aided, and even to the Presbytery, within whose limits this irresponsible society thus operates. The influence is not the less powerful or real, because it may not be seen: it is felt, and is effective, and probably the more so because it operates unseen. Any person who has attentively noticed the course of things within the Presbyterian church, for the last five years, can be under no mistake as to the fact, that the A. H. M. Society exercises a "patronage" within that church, detrimental to her true interests, and subversive of her whole system. Without detailing all the facts and arguments, which might be produced in support of this view of the effects arising from the influence of that society, we urge any one who has doubts, to examine the matter candidly; and he will perceive that, on almost all questions, involving departures from the doctrines, or violations of

the order of our church, which have been discussed and acted upon in the General Assembly, for these four or five years past, the Missionaries and Agents of the A. H. M. Society, and those known to be the exclusive adherents of that institution, have, with a very few exceptions, voted and acted in a way to favour these departures and innovations. Witness the arguments and votes, in 1828, against reorganizing the Assembly's Board of Missions, upon a more efficient plan; the bitter and vehement attack upon the report of the Assembly's Board, in 1829; the arguments and votes for several consecutive years, to the subject of committee-men; the discussions and votes, in 1831, on the Barnes' case; on the report of the Assembly's Board, for that year; and on the election of a new Board. Witness moreover, the discussions and votes in 1832, respecting the unconstitutional division of the Presbytery of Philadelphia. In some of the cases referred to, the votes are on record, an examination of which will show, that our statement is correct; and it may be added, that the same men, or men of similar character, in about the same proportions, took a similar course on all other questions of a nature involving the purity and order of the church.

Again; let it be well observed, that the A. H. M. Society commissions in its own name, and by its own authority, men, nominally Presbyterian it is true, to officiate in various parts of the Presbyterian church, under responsibility to that institution; and in a number of instances, these men are found labouring for months, within the limits of some Presbytery, without having put themselves under its care. Now, if any Presbytery should act in this manner towards a co-ordinate Presbytery, it would be unconstitutional, and that Presbytery would be justly liable to censure. (See Form of Gov. c. xviii. and Digest, p. 60, sect. vi.) And shall a voluntary association be countenanced in doing what would subject any Presbytery in our connexion, to merited rebuke? The conduct of the Presbyterian church, as it respects this point, presents a singular anomaly among Christian denominations. All others, consistently and honourably, claim and exercise the right of managing the internal concerns of their own churches, without the intervention of foreign and irresponsible hands, whom they will not trust for an hour with what they feel to be a most important duty, and a vital interest. Against the conduct that consigns the duties and interests of the church, to a foreign and irresponsible institution, to the evident injury of the purity and peace of the church, we solemnly protest and remonstrate.

V. We now proceed to show, that these relaxing principles, which are undermining the beauty and order of our Zion, have developed themselves in the proceedings of the General Assembly, and we may add, of inferior courts also, when called upon to decide on points of doctrine. That we may not be tedious, we shall confine ourselves to one case, which occurred in the proceedings of the General Assembly.

In order to understand the real nature and influence of these relaxing principles, the operations of which we are attempting to illustrate, let the proceedings of the Assembly, in 1831, in the Barnes' case, be contrasted with the proceedings of former Assemblies, in the cases of Mr. Balch, in 1798, and of Mr. Davis, in 1810. For a full account of these cases, see Digest, pp. 129—134, 144—148, and the minutes of 1831, for that of Mr. Barnes. In Mr. Balch's case, two of the most prominent errors charged upon him were, 1st, his "setting aside, *in effect*, the idea, of Adam's being the federal head, or representative of his descendants, and the whole doctrine of the covenant of works:" 2d, his "asserting that the formal cause of a believer's justification, is the imputation of *the fruits and effects* of Christ's righteousness, and not that *righteousness* itself." In the issue, he was required to acknowledge, before the Assembly, that he was wrong in publishing these sentiments, and to renounce the errors charged upon him; which he did accordingly. Some of the errors held by Davis, and condemned by the Assembly, were that "God could not make Adam, or any other creature, either holy or unholy;" that "Regeneration must be a consequence of faith—Faith precedes regeneration;" and that "if God has to plant all the principal parts of salvation in a sinner's heart, to enable him to believe, the gospel plan is quite out of his reach, and consequently does not suit his case, and it must be impossible for God to condemn a man for unbelief; for no just law condemns or criminates a man for not doing what he cannot do." The Assembly, on the whole, resolved, "That this Assembly cannot but view with disapprobation, various parts of the work entitled 'The Gospel Plan,' of which William C. Davis is stated in the title page to be the author. In several instances, in this work, modes of expression are adopted, so different from those which are sanctioned by use, and by the best orthodox writers, that the Assembly consider them as calculated to produce useless or mischievous speculations. In several other instances there are doctrines asserted and advocated, as have been already decided, contrary to the Confession of Faith of our church, and the word of God; which doctrines the Assembly feel constrained to pronounce to be of very dangerous tendency: and the Assembly do judge, and hereby do declare, that the preaching or publishing them ought to subject the person, or persons, so doing, to be dealt with by their respective

Presbyteries, according to the discipline of the church relative to the propagation of errors." In the result, Davis was deposed. In these two cases, we perceive what, in those days, were the regard for truth as exhibited in our standards, and the deep sense of obligation to discharge constitutional duty, so as to suppress error, and preserve doctrinal purity.

But what a marked declension is observable in 1831! The Presbytery of Philadelphia had found, in Barnes' sermon on the "Way of Salvation," the following erroneous sentiments, viz.: A denial of the federal and representative character of Adam—An assertion that "the notion of imputing sin is an invention of modern times"—that "Christ did not endure the penalty of the law"—that "the atonement secured the salvation of no one"—that it was made equally for all—and that "if God requires more of men, in any sense, than they are able to perform, then in the practical judgment of all men, he is unjust." These sentiments, on the whole, appear to be quite as exceptionable as those for which Balch and Davis were censured. Yet, when the case of Mr. Barnes was referred by the Presbytery to the General Assembly, they evaded a decision of the question upon its doctrinal merits, and smothered the claims of the truth in their well known compromise. Instead of judging, as the Assembly in 1810 had done, that the preaching or publishing of such sentiments "ought to subject the person, or persons, so doing, to be dealt with by their respective Presbyteries, according to the discipline of the church relative to the propagation of errors," they expressed their opinion, that "the Presbytery ought to have suffered the whole to pass without further notice," and judged that the Presbytery "ought to suspend all further proceedings in the case." The Assembly proceeded even a step farther in favour of error and innovation, by resolving, "That it will be expedient, as soon as the regular steps can be taken, to divide the Presbytery in such a way as will be best calculated to promote the peace of the ministers and churches belonging to the Presbytery." Here, the Assembly broached the principle of "elective affinity," for the accommodation of the unsound, or the factious, as the case might be, than which, a principle more subversive of order and good government was scarcely ever advanced.

We could easily add other cases, recently decided in a manner something similar to that now adduced, by Synods and Presbyteries; all showing most undeniably, that the duty of "judging ministers" for their errors is little regarded, however flagrant may be their departures from the truth; and that to "reprove, warn, and bear testimony against errors in doctrine," which was formerly considered a special constitutional obligation upon church courts, has become a strange thing among us.

VI. In connexion with these tokens of the prevalence of a relaxing and corrupting influence, in the Presbyterian church, we complain of a course of procedure, in church courts, commenced and sanctioned by the General Assembly, which has a tendency to render all the principles of our constitution nugatory, and the government of the church, no better than a spiritual anarchy. We refer to the "compromising plan," brought into signal operation, in 1831, in the case of Mr. Barnes, and on the question of the election of the Board of Missions for that year. In both cases, this plan was evidently resorted to, in order to avoid the direct and decided course, which would have been agreeable to the spirit of pure Presbyterianism. A committee of compromise, in such cases, is of the same nature as a council among the Congregationalists, with this peculiar disadvantage attending it, that by the aid of the Assembly adopting the report of the committee, it becomes authoritative, precluding all appeal except to first principles: whereas, among the Congregationalists, after such a committee or council has decided, it is optional with the parties at issue, to acquiesce in the decision, or not. We testify against this innovation as a perversion of the constitution, a violation of ordination engagements, and a virtual denial of the rights of individual church members, and of the subordinate judicatories. By showing that the latter is true, the truth of the allegations will be established. Suffer us, therefore, to take a brief view of the rights secured by the constitution to members and inferior judicatories of the Presbyterian church.

In the Form of Government, c. viii. sect. 1, it is declared "absolutely necessary that the government of the church be exercised under some *certain* and *definite* form." This is just and reasonable. An uncertain, undefined exercise of governmental powers will inevitably result in tyranny, and gross injustice. Therefore, to relinquish our clear and well defined rules, for adjudications upon the shifting principles of temporary expediency; and to substitute the action and reports of committees of compromise, for the regular action and decisions of the judicatory, is to leave the *certain* for the *uncertain* mode of government, which, as we see, is unequivocally unconstitutional.—Again; in the Book of Discipline, c. iv. sect. 15, it is said, that "trials shall be fair and impartial." But on the compromising plan, this is impossible. Very generally, on this plan, the really guilty escape either with impunity, or under a censure by no means proportionate to the degree of their offence; while, on the other hand, the innocent are unjustly im-

plicated, and subjected to evils of a vexatious nature, from which a proper administration of government would have protected them. Again; Form of Government, c. xxii. sec. 2, it is made the duty of each commissioner to the General Assembly, "to consult, vote, and determine on all things that may come before that body, *according to the principles and constitution of this church, and the word of God.*" Now, to substitute *compromise* for the regular action of our judicatories, in the legitimate application of the laws of our constitution, is no principle of Presbyterianism, or article of our Form of Government. It is something approximating to, but worse than Congregationalism, being destitute of its redeeming qualities.

VII. We solemnly remonstrate against the act of the General Assembly, in 1832, for dividing the Presbytery of Philadelphia. Aside from the principle upon which they separated the ministers and churches, we consider that act, under the circumstances in which it was passed, as a gross violation of the constitution, being an evident usurpation of a power vested exclusively in the synod. See Form of Government, c. xi. sect. 4. No such power is given to the Assembly co-ordinately with synods. In the act of the Assembly of 1833, confirmatory of the act of the preceding year, we perceive the same principle of disregard to the constitution, aggravated by the refusal to consider the remonstrances from distant synods against the said act. Against these unconstitutional proceedings we complain and testify; and call upon your reverend body to apply the proper remedy, and rectify what has been done amiss.

VIII. In the last place, we remonstrate and testify against the following errors, which are held and taught within the Presbyterian church, and which the General Assembly are constitutionally competent to suppress, by warnings, recommendations and injunctions to the churches, presbyteries and synods under their care, and by faithfully and constitutionally deciding on cases brought before them by reference, complaint or appeal.

1. That Adam was not the covenant head, or federal representative of his posterity, and sustained no other relation to them than that which subsists between every parent and his offspring. For proof that this error is held and taught within the Presbyterian church, see Barnes' Sermon on the Way of Salvation, p. 7. Duffield on Regeneration, pp. 288, 291, 292, 301, 302, 369, 374, 387, 391, 392.

2. That we have nothing to do with the first sin of Adam more than with the sin of any other parent; and that it is not imputed to his posterity. See Barnes' Sermon on the Way of Salvation, pp. 6, 7. Duffield on Regeneration, pp. 287, 288, 371, 373, 389, 390, 391, 393.

3. That infants have no moral character,—that they are neither sinful nor holy. See Duffield on Regeneration, pp. 378, 379, 394, 395, 397.

4. That all sin consists exclusively in voluntary acts or exercises, and consequently that there is no innate, inherent or derived corruption in the souls of fallen men. See Duffield on Regeneration, pp. 277, 278, 283, 284, 302, 310, 379, 380. Dr. Beecher's Sermon, National Preacher, Vol. II. p. 12.

5. That man in his fallen state is possessed of entire ability to do whatever God requires him to do, independently of any new power or ability imparted to him by the gracious operations of the Holy Spirit. See Barnes' Sermon on the Way of Salvation, p. 14. Dr. Beman's Sermons, pp. 119, 120. Duffield on Regeneration, pp. 318, 319, 322, 542. Dr. Beecher's Sermon on Dependence and Free Agency, pp. 9, 10, 11, 14, 26, 27, 29, 34, 37.

6. That Regeneration is essentially a voluntary change, which the soul is active in producing; and that the Holy Spirit acts only mediately, in the way of moral suasion, by the presentation of motives. See Duffield on Regeneration, pp. 200, 202, 204, 206, 210, 211, 212, 215, 227, 230, 231, 440, 484, 492, 493, 510, 511, 512, 515.

7. That Christ did not become the legal substitute of sinners,—did not pay the debt of his people, or endure the penalty of the law in their behalf. See Dr. Beman's Four Sermons on the Doctrine of the Atonement, pp. 34, 36, 38, 42, 45, 46, 47, 53, 54, 70, 71, 72, 73. Barnes' Sermon on the Way of Salvation, pp. 10, 11.

8. That the Atonement is merely an exhibition of the wrath of God against sin—an expedient for enabling God to forgive sin, consistently with the welfare of the universe—of itself, not securing the salvation of any one, and not satisfying divine justice. See Dr. Beman's Four Sermons on the Doctrine of the Atonement, pp. 36, 62, 63, 65, 78, 86. Barnes' Sermon on the Way of Salvation, p. 11.

9. That the Atonement is general, made for all men alike, as much for the non-elect as for the elect. See Dr. Beman's Four Sermons, &c., pp. 74, 94. Barnes' Sermon on the Way of Salvation, p. 11.

The spirit manifested, and the acts passed, in former days, by the superior judicatory of the Presbyterian church, not only warrant us to believe that your reverend

body has the requisite power, but also to call upon you for the exercise of that power, for the suppression of these and other errors that are held, preached, and published by ministers of our denomination. In 1758, when the two synods of New York and Philadelphia, which had been separated for 17 years, mainly in consequence of the operation of Congregational principles, were once more about to be united, they took special care to guard against any loose or indefinite mode of adopting the standards of the church; so that no apology might be furnished for holding errors, such as we have enumerated, while the connexion between the church and the person holding them, remained unbroken. In an article, lying at the basis of their re-union, they declared, with a reference to the Westminster Confession of Faith, and Larger and Shorter Catechisms, as follows: "We do still receive the same as the *confession of* OUR *faith*, and also the plan of worship, government, and discipline, contained in the Westminster Directory; strictly enjoining it on all our members, and probationers for the ministry, that they preach and teach according to the 'form of sound words' in said Confession and Catechisms, and avoid and oppose all errors contrary thereto." In another article of the same instrument, they say further, "That no presbytery shall license or ordain to the work of the ministry, any candidate, until he give them competent satisfaction as to his learning and experimental acquaintance with religion, and skill in divinity and cases of conscience, and declare his acceptance of the Westminster Confession of Faith and Catechisms, as *the confession of* HIS *faith*, and promise subjection to the Presbyterian plan of government in the Westminster Directory." Digest, pp. 118, 119.

The same united Synod, 28 years afterwards, having occasion to declare their doctrinal views, observe, that "The Synod of New York and Philadelphia adopt, according to the KNOWN AND ESTABLISHED MEANING OF THE TERMS, the Westminster Confession of Faith, *as the confession of* THEIR *faith;* save that every candidate for the gospel ministry is permitted to except against so much of the xviii. chapter as gives authority to the civil magistrate in matters of religion." Digest, p. 119. Called by some circumstances in the Presbytery of Abington, in 1798, to address the ministers and churches therein, the General Assembly, among other things, make the following declaration: "We take the present occasion of declaring our uniform adherence to the doctrines contained in our Confession of Faith, in their *present plain and intelligible form;* and our fixed determination to maintain them against all innovations. We earnestly wish that *nothing subversive of these doctrines may be suffered to exist, or to be circulated amongst the churches;* we hope that even *new explanations of our known principles, by unsound and offensive phrases, will be cautiously guarded against*, lest the feelings of Christians should be wounded, the cause of religion injured, and the enemy take occasion to triumph and blaspheme." Digest, p. 134. How happy it would have been for the church, at the present day, if all our General Assemblies had been animated with the same sentiments, and held the same language as that of 1798! See other instances of the spirit and views of former Assemblies, in relation to the same general subject, in their correspondence relative to the Cumberland Presbyterians, in 1807 and 1811, Digest, p. 137, 139.

In the pastoral letter of the Assembly to the churches, 1817, we find the following noble declaration and affectionate advice: "Besides the common bond of Christian affection, which unites the great family of believers, the ministers and members of the Presbyterian church are cemented by a compact, which every *honest man* cannot fail to appreciate. We mean the Confession of Faith of our Church. While we believe the Scriptures of the Old and New Testaments to be the only infallible rule of faith and practice, we do also, *if we deal faithfully with God and man, sincerely receive and adopt this Confession*, as containing the system of doctrine taught in the Holy Scriptures. Let us adhere to this standard with fidelity, and endeavour to transmit to our children, pure and undefiled, a treasure which our fathers, at great expense, have under God bequeathed to us."

If the foregoing views and sentiments of former Synods and Assemblies possessed that influence over all the members and judicatories of our church, which they ought to possess, we should be a happy, pure, and peaceful people. But so great a declension appears in the spirit and views of many of our judicatories and members now, that although we still bear the same name, and use the same forms, it might sometimes be a question as to our denominational identity. We lament the existence of the evils which we have presented to your notice, and which have become so manifest, that all the other denominations of Christians perceive it, and while some mourn over us, others reproach and triumph. Yet such is the strange indifference, or infatuation, of many among ourselves, that they are ready to characterize as "slanderers and disturbers of the peace," those who perceive, oppose, and endeavour to correct those innovations in principle and practice, which defile and trouble the church.

We also feel in some degree mortified, to think that, when in various places vigorous

efforts are successfully put forth for the restoration of corrupt Protestant churches, to their first purity, it should be the unhappy lot of the Presbyterian church, in this country, to be retrograde. Still, although not at present permitted to rejoice in the onward course of our church, as a body, towards purity and perfection, we are nevertheless encouraged by the example and the success of other churches, and more especially by the predictions and promises of God, respecting the future state of His church, to exert ourselves to what extent we can, in recalling the attention and the steps of our brethren to the "old paths." It is with this view, and in this hope, that we urge your reverend body, by all the considerations arising from a view of the facts presented, and the consequences which must inevitably follow, if an effectual remedy be not speedily applied, to adopt at once such measures, as in your wisdom, may be the best calculated to afford the necessary relief. Let the members and judicatories of our beloved church act with sincerity, fidelity and decision, upon their own publicly acknowledged principles, and all will yet be well. This, we repeat it, is our object, desire and prayer, in this memorial; and should your respected body, taking the foregoing statements into solemn consideration, and being convinced of the duty and necessity of a reform, proceed with promptness and energy, in a system of action, which would afford good grounds for believing that the evils complained of will be corrected, as soon as in the nature of things this can be done, then would our hearts rejoice.

In hope of this, we present a condensed view of the matters of grievance, and the nature of the redress which we ask; and while we ask it with all due deference and respect, we claim it as a restoration of those rights and privileges, secured to us by the constitution of our church, which rights and privileges have been so impaired by the courses pursued, that we have no longer that free enjoyment of them, that profit from them, and that comfort in them, to which in justice we are entitled. To you, therefore, fathers and brethren of this Assembly, as the supreme constitutional organ for restoring the disjointed concerns of the church to their original symmetry and order, we apply, and of you we earnestly request,

I. That the "Plan of union between Presbyterians and Congregationalists in the new settlements," adopted in 1801, be wholly abrogated, and nothing similar be substituted in its place; also, that so much of the "Plan of union and correspondence" between the General Assembly and the several Associations, or Conventions, of the Congregational churches of the New England States, as regards the reception of licentiates and ministers, on certificate, from the said churches, be repealed; and that the same order be observed in receiving ministers and licentiates from *them*, and all other denominations in the United States, as is required in the case of foreign ministers and licentiates. See Digest, pp. 280—285.

II. We call upon the Assembly to take some decided measures for restraining Presbyteries that abuse their own privileges, and interfere with the rights of others, by licensing and ordaining ministers, and receiving and dismissing members, not for the service of their own churches, or the watering of their own waste places; not for the purpose of labouring within their own bounds, but in order to send them into the bounds of other Presbyteries, to the great annoyance, in many instances, of said Presbyteries, and affording strong ground to suspect that they were sent to serve party purposes.

III. We call upon the General Assembly to resume the full exercise of their own functions, in conducting missionary operations within the Presbyterian church; and to take some effectual measures for having it so arranged, that every missionary, labouring any where within the said church, be there as commissioned and directed by the Assembly, or some of its constitutional organs, and bound to render to them a regular report of his labours. The Presbyterian church will never be safe from the inroads of error, and will always lie open to the aggressions of ambitious or designing men, so long as a non-ecclesiastical, irresponsible association is permitted to select, and introduce, and control a large number of her officiating ministers.

IV. We call upon the General Assembly to bear full and solemn testimony against the many errors, preached, published, and circulated in the Presbyterian church, in contradiction to the doctrines contained in our standards, such as we have already mentioned; and strictly to enjoin it upon the Synods and Presbyteries, to attend promptly and faithfully to all cases of this kind, within their several limits, and under their jurisdiction.

V. We insist upon it as a matter of constitutional right to your memorialists, as well as of obligation on the part of your reverend body, and of duty to the whole church, that the Assembly express an unequivocal opinion upon the following points, concerning which conflicting sentiments exist, creating difficulties, perplexities, and tendencies to division.

1. Whether it follows as a matter of course, and of constitutional right, when any

member in good and regular standing with one Presbytery, presents to another Presbytery unquestionable evidence of such standing, and requests to be admitted as a member of this latter Presbytery, that he must be received without further question or inquiry: Or whether, on the contrary, it is not the privilege of every Presbytery to judge, primarily, of the qualifications of each, and all of its own members; and to inquire and examine, (if it be deemed proper so to do,) not only into their moral character, but into their soundness in the faith, and other ministerial qualifications; and receive applicants, or refuse to receive them, according as reception or rejection may appear to the Presbytery to be demanded by a regard to its own welfare and to the purity and peace of the church: it being understood, that every decision of a Presbytery in such cases, is subject to be appealed from, or complained of, to a higher judicatory, by any individual who may consider himself to have been aggrieved or injured; and the Presbytery be liable to have its doings, in such cases, reversed and censured; provided, that on an appeal, or complaint, or on any other review of its proceedings, by a higher judicatory, such Presbytery shall be found to have acted oppressively, capriciously, partially, or erroneously.

2. Whether, by the constitution of the Presbyterian church, it is not competent to any Presbytery to take up and examine any printed publication, and to pronounce it to be erroneous and dangerous, if so they find it, without, in the first place, commencing a formal prosecution of the author, even supposing it to be known and admitted, that the author is a member of its own body: Or whether a Presbytery, in every such case, must, when disposed to act on the same, forthwith commence a formal prosecution of the author of the publication, which is believed to contain erroneous and dangerous opinions, or doctrines?

3. Whether, in receiving and adopting the Confession of Faith and Catechisms, the candidate for licensure, ordination, or admission from a foreign body, is at liberty to receive and adopt them according to his own private construction of their meaning, while that construction may be unusual as well as different from the most obvious sense,—or while he adopts them as containing *the system* of doctrine taught in the Holy Scriptures generally, he is at liberty to reject as many particular propositions as he pleases to consider contrary to the said "system," without stating what those propositions are, to the Presbytery, at or before the time of his being licensed, ordained, or admitted: Or, whether every such person is not bound to receive and adopt the said formularies, according to the obvious, known, and established meaning of the terms, as the confession of *his* faith; and if any proposition appear to him objectionable, to state freely and candidly his scruples, leaving it for the Presbytery to decide upon the propriety of licensing, ordaining, or admitting him, as his objections may be judged consistent with soundness in the faith, or otherwise.

VI. We request the General Assembly to disannul the act passed by the General Assembly, in 1832, dividing the Presbytery of Philadelphia, and unequivocally to disavow the principles which that act goes to establish, viz: *that Presbyteries may be formed without regard to district, upon the principles of elective affinity;* and that *the General Assembly possesses co-ordinate power with Synods, to divide Presbyteries.*

Your memorialists respectfully and earnestly insist that the needful work of reform be commenced without unnecessary delay, and that measures be adopted, such as the wisdom of your reverend body, acting in the fear of God and with a view to divine direction and assistance, may suggest, which will in the shortest and safest manner regulate and restore the affairs of the church, and remove the evils of which we complain. If needless delay or temporizing measures are resorted to, we shall reluctantly feel compelled to look upon them as evasive, and amounting to a denial to the church, and to us, of our right to a redress of grievances from the supreme judicatory of that body, of which we form a part. With the state of things which has been presented in this memorial, your memorialists have borne long. They have witnessed, with the keenest sorrow, the progress of corruption, and that the means employed for arresting it, through the indecision of our judicatories, have been inadequate in their nature, and impotent in their application and operation. Perceiving matters to grow worse, from year to year, it is their belief that the time has come, when fidelity to the great Head of the Church, imperiously demands that something should be done for the removal of the evils, so long borne, and now pressed upon your attention. Your memorialists feel it to be their duty, and they have formed the determination, to persist in the use of every lawful measure, to obtain that redress of grievances, which they are solemnly convinced is necessary to the purity, peace and prosperity of the Presbyterian church. Should these measures fail, and the supreme judicatory of our church refuse, or needlessly delay, to adopt those prompt and practicable means of providing for the safety of the church, which duty to God and to the souls of men requires, your memorialists tremble for the consequences, and in subscribing this document, would

leave it on record, that however imperfectly, they nevertheless sincerely endeavoured to avert the evils of error, disorder, and division from the Presbyterian church.

Philadelphia, April 15th, 1834.

At a Stated Meeting of the Presbytery of Philadelphia, a Memorial directed to the General Assembly, on the present state of the Presbyterian church, was acted upon in the manner following, viz:

"The Presbytery proceeded to the order of the day, in the consideration of the Memorial to the General Assembly, and after deliberation, it was *unanimously adopted.*

Whereupon it was *Resolved*, That the above minute be appended to the Memorial, properly attested, and that the commissioners to the Assembly be directed to present it to that judicatory, at its approaching sessions."

A true extract, WM. M. ENGLES,
Clerk of Pres. *pro. tem.*

WESTERN FOREIGN MISSIONARY SOCIETY.

The Second Annual Meeting of this Society was held in the First Presbyterian Church in Pittsburg, on the 6th and 7th of May. Public religious exercises were held on Tuesday evening and on Wednesday morning. On the former occasion, the report of the Executive Committee was read, and addresses delivered by Rev. A. W. Black, of the Reformed Presbyterian Church, and Rev. A. D. Campbell; and on Wednesday, the annual sermon was delivered by Rev. David Lewis.

By the Report it appeared, that, during the past year, seven ministers of the gospel, and sixteen persons in all, had been sent out under the auspices of the Society, to labour among the heathen; and that, during the second year of its existence, the sum of $16,296 46¼ had been contributed to its funds. Although very serious impediments to the progress of its operations were experienced in consequence of the want of suitable labourers for the missionary field, there was a prospect of its being able to commence one, or two new missions, as well as of sending a reinforcement to two or three already established. It also appeared that some additional Presbyteries had become constituent parts of the Society; among which those of *Kaskaskia, West Tennessee, and Madison*, were reported. The board adjourned to meet in the city of Philadelphia, on the Tuesday preceding the second Thursday in May, 1835, at 3 o'clock, P. M. To the Board of Agency and Correspondence in Philadelphia was referred the subject of the requisite arrangements for that meeting; and Rev. Robert J. Breckenridge, of Baltimore, and Rev. William W. Phillips, D. D., of New York, were appointed as preachers for the occasion.

SECOND ANNUAL REPORT OF THE BOARD.

After a few introductory remarks, the Executive Committee, in this Report, express their sense of obligation to God for having graciously permitted the Society to prosecute its work amidst the increasing support and co-operation of the churches, the gratifying augmentation of missionary labourers, and the continued indications of the Redeemer's favour. Through the good hand of God upon the Society, it has been enabled to send out, in the second year of its existence, sixteen persons, to bear the tidings of everlasting life to the benighted heathen; and the number and zeal of its friends and supporters have constantly increased. After noticing the decease of Rev. Dr. John M'Millan, one of the oldest and most venerable vice-presidents of the Society; Thomas T. Skillman, Esq. one of its earliest life-members; and Mrs. Louisa A. Lowrie, a highly esteemed member of the North Indian Mission, the Committee give an account of the missions established and sustained by the Society. The following are extracts from the report.

"In proceeding to lay before the board a general view of the missions already established, or in contemplation, the committee adopt the order of the dates of their permanent commencement, and the period at which the purpose of their establishment was formed.

MISSION TO NORTHERN INDIA.

The Mission to Northern India, according to this arrangement, first claims our attention.

The last annual report stated, that the Rev. Messrs. William Reed and John C. Lowrie, with their wives, were expected to leave this country in a few weeks afterwards, to commence their contemplated mission to Hindostan. Arrangements were accordingly made for their embarkation in the ship Star, of the port of Philadelphia, in May last. Never, it is believed, was the mind of the Christian public, in that city, more deeply interested in the foreign missionary enterprise, than during the presence

of the mission there, and the religious exercises which were connected with their final departure from it. The closing meeting will long be remembered by many, as well from the peculiar circumstances which tended to give effect to it, and the divine influence which seemed to pervade it, as the early and lamented removal of that excellent woman, who then, for the last time on earth, participated in the exercises of the sanctuary. This little band finally bid adieu to their native land, and the ship Star put to sea on the 30th of May, and arrived at Madeira on the 24th of June following. The temporary abode of the missionaries at that fertile and lovely spot in the ocean, tended not only to mitigate the fatigues of a long sea voyage, but somewhat to recruit the strength of Mrs. Lowrie, whose health had begun to be so far impaired, during the last few weeks of her residence in this country, as to threaten a confirmed pulmonary affection. The voyage was resumed on the 15th of July, and the Star arrived in the port of Calcutta, on the 15th of October. The change of air incident to her passage into the southern hemisphere, and severe gales in doubling the Cape of Good Hope, appeared, the committee regret to state, to confirm all the fears which had been entertained as to the character of Mrs. Lowrie's illness, and from that period she began gradually to waste away, so that before the arrival of the Star in port, all hopes of her recovery were blasted.

The mission was received at Calcutta with every mark of respect and affection; and to the Rev. William H. Pearce especially, will they and their friends in this country feel long and deeply indebted, for the hospitality and kindness which were shown them. They were immediately taken into his family, and amidst the assiduous and affectionate attentions of Mr. and Mrs. Pearce and their friends, Mrs. Lowrie lingered until the 24th of November, when she expired; and from this hospitable mansion her mortal remains were borne to the house appointed for all living. To her deeply afflicted husband, thus early bereft of a partner in a strange land, to the other two surviving members, to the society and the cause of missions in India, the death of this amiable, intelligent, and devoted woman, must be regarded as a very severe affliction. Her desires to devote herself to the spiritual good of the heathen were fervent, and her qualifications for the station were, to human view, uncommon: but He, for whose glory she left her native land, and bore her feeble, exhausted frame half round the globe, was pleased, doubtless for wise reasons, to disappoint her earthly hopes, and to require her earthly associates a few short weeks after their arrival, to consign her to the dust, there to proclaim, as she sleeps in Jesus on India's distant shores, the compassion of American Christians for its millions of degraded idolaters; and to invite others from her native land, to come and prosecute the noble undertaking in which she fell.

(*To be continued.*)

View of Public Affairs.

EUROPE.

Advices have been received from Liverpool of the 16th of May, from London of the 15th, and from Paris about two or three days less recent. The details of intelligence possess some interest, but no important event or change is announced.

BRITAIN.—The most important article of intelligence from Britain relates to a treaty, which it appears has been entered into between Britain, France, Spain, and Portugal, (the two latter powers represented by the two young queens) for the pacification of the Peninsula. The articles of the treaty we believe have not been published, but of its existence there appears to be no doubt—The result will probably be, that Don Carlos and Don Miguel will have to resign all their claims to the crowns for which they and their partisans have so earnestly contended. We suspect, however, it will be long before either Spain or Portugal will enjoy internal quiet—It will be prevented by the artifices of the Roman Catholic priesthood, and the blind bigotry and superstition of a considerable part of the population—In the House of Commons, April 21st, Lord Althorpe brought forward his proposition for abolishing church rates, and substituting in lieu of them, a charge of £250,000 on the land tax. Mr. Hume and several members objected to any rate for the church on principle. After a long and interesting debate, however, the original motion was carried by 256 to 140. England appears to be in some danger from combinations among the working men as well as France. Societies called "Trades Unions" have been formed extensively throughout the kingdom, and in consequence of their regular organization, are able, if they are so disposed, to make a formidable resistance to the civil authorities. At Oldham, near Manchester, on the

14th April, there was a serious riot, in consequence of the seizure of two members of the Trades Union of that town by the police. One or two of the mob were killed in an attack on the property of a manufacturer. The London Trades Union, to the number of 50,000, walked in procession on the 22d of April, to the office of the Home Department, to present a petition asking that the sentence of seven years' transportation passed upon six members of the Dorsetshire Union, for taking unlawful oaths in joining said Union, might not be carried into effect. Lord Melbourne declined receiving the petition under such circumstances. Great apprehensions were felt that disastrous consequences would ensue from this procession, and several regiments of troops, together with 2000 police officers, were put in readiness to act at a moment's warning. Happily there was no occasion for their interference. The whole number of men belonging to the London Union is about 250,000. Ireland is in a state of great excitement. The peasantry cherish the most deadly hatred against the policemen. Three of the latter were recently murdered in open day, in the most shocking and barbarous manner. It is supposed that a conspiracy on a very extended scale exists in Tipperary. Tythes are the principal, but not the exclusive cause, of discontent and riot—Mr. O'Connell, agreeably to a notice previously given, moved in the House of Commons to take measures preparatory to a repeal of the act of union, by which Ireland was deprived of a parliament, or legislative body, separately from that of Britain. He is represented as having made an eloquent and able speech, but on taking the question, on the evening of the 29th of April, his motion was negatived by an overwhelming majority. Immediately after this vote, a motion was made, by those who had opposed the motion of Mr. O'Connell, for an address to the king on the subject of the repeal, which motion was carried by 523 votes—only 38 voting against it. The following day, April 30th, the House of Lords, after a speech from Lord Grey and Lord Chancellor Brougham, resolved to join with the Commons in their address to the throne, and the king had appointed the first day of May for receiving it—We have noticed in another part of this No. the unwelcome intelligence of the death of *Richard Lander*, the discoverer of the course and outlet of the river Niger.

France, has lately been seriously agitated by riots and insurrections, rendered formidable, it is asserted, by the union of the Republican and Carlist parties. It is affirmed, that a plan was laid for concerted action in more than fifty of the principal cities of France. However this might be, the attempts made in the two first cities of the kingdom, Paris and Lyons, and especially in the latter, were productive of consequences, over which every friend of humanity must lament. In Lyons, the number of insurgents amounted to some thousands, and at first they overpowered the military force established in the city; that force, however, was soon augmented by troops not far distant, and then a most obstinate and bloody conflict ensued. Barricades were erected in the streets, and the troops were fired on from the windows of houses. For four successive days, the warfare raged without intermission, and both parties fought to desperation. It would seem that the insurgents had calculated on the defection of the soldiery, or on their refusal to act. In this they were disappointed; and were in the event completely defeated—and tranquillity restored to the city, desolated by the hostile parties. The number of the insurrectionists who were killed, is stated, (probably understated) at six hundred; of the number of wounded, and the loss of life on the part of the governmental troops, we have seen no account. The conflict in Paris was of much shorter duration, not exceeding twenty-four hours; and the number of the insurrectionists was far less than at Lyons—yet not inconsiderable. About twelve or fourteen of the soldiery were killed; the number slain of their opponents, is not certain, but it was far greater than that of the military. There was no appearance of defection, either in the national guards or the troops of the line; and it is stated that they spared no one, male or female, in the houses from which they were fired on. The king's two sons were in the thickest of the fight; and were received and obeyed with the greatest promptitude. The day after the insurrection was quelled, the king reviewed the troops, and was received with cheers. The Chamber of Deputies expected soon to finish their sitting, and a new Chamber was to be elected, to convene in the coming autumn. There is every indication that the existing government of France is established in the hearts of the people, taking the nation at large; and yet the factions are very formidable. Our nation's friend, General Lafayette, is among the dissatisfied; but, true to his principles, he has resolutely refused the solicitations of the *Society of the Rights of Man*, to join them, in resisting the laws.

We had written the most of the above, when an arrival from Britain brought news of a later date than any received before. We shall give the summary of this recent intelligence, just as we find it in the paper before us; and with this conclude our *View* for the present month—How much lying is produced by stock-jobbing—by the *sacra fames auri!* We should have given as fact, or probable fact, the surrender of Don Carlos to the English, if this arrival had not come in time to prevent it.

LATEST FROM EUROPE.

NEW YORK, June 16.—The packet ship Orpheus, Capt. Bursley, arrived on Saturday night from Liverpool, having sailed thence on the 16th ultimo, to which date we have received our regular files of papers, &c., including London papers of the 15th.

The political intelligence is unimportant.—It appears that the report received by the last arrival, that there was a prospect of a speedy arrangement between the contending parties in Portugal, was without foundation.

The London Times of the 15th says—It has been before mentioned, that the treaty of the quadruple alliance lately agreed to in London, has been accepted and ratified by the Court of Madrid. Our Madrid correspondent, in his letter of the 5th inst., confirms this information. The intelligence received by the last packet from Lisbon states that the government of Don Pedro had likewise sanctioned the treaty by its ratification. The Spanish army is, therefore, now acting in conformity with the stipulations of the convention.

From France there is nothing of interest. Arrests and occasional encounters between the gendarmes and people, still take place. It would appear by a paragraph which we copy, that the intelligence received by the last arrival from France of the unfortunate occurrence on firing a salute from the U. S. Frigate United States, is correct.

Colonel Ogden, Consul of the United States at Liverpool, was presented to the king on the 14th, by Mr. Vail, U. S. Charge d'Affaires.

It is said that the Cabinet of Vienna has consented to an arrangement by which the Prussian Commercial League will comprehend a great part of the Austrian dominions.

Accounts from Holland are to the 13th ult. The Prince of Orange had again left the Hague for the army.—The extensive range of stables at Utrecht, occupied by the horses of the Lancers Corps, had been entirely destroyed by fire, together with about 50 horses, and a large quantity of forage.

Accounts from Constantinople, mention the death of Prince Milosch, the Sovereign of Servia.

Letters from Madrid are to the 6th ult., by which it appears as if no contract for a loan would take place, until the meeting of the Cortes, July 1. It is also stated, that the promulgation of the Royal Statute is producing much satisfaction in all the provinces, except those decidedly committed to the cause of Carlos. The entire arrangement with the public creditors of Spain will be left to the same body, upon the liberal disposition of which, the holders of Cortes bonds will in consequence have mainly to depend.

Despatches were sent from London on the 10th ult. to the Governors of the West India Islands, and to the Governors of the American provinces.

The British Government are about to restrict the operations of the Trades Unions.

Two of the East India Company's ships were sold, May 15, at Lloyd's.—The Canning, 1400 tons, for 5900*l.*, and the London for 5750*l.*

The French Government talk of establishing a camp of 80,000 men at Lyons.

A Copenhagen paper mentions many particulars of some family fracas among the nobility, which rendered Prince Frederick's situation so intolerable, that he was to be sent to Jutland as colonel of a regiment, after he shall have been formally divorced from his consort, the beloved Princess Wilhelmina.

A Committee of the House of Commons have reported in favour of a grant of 5000 pounds to Capt. Ross.

Jerome Buonaparte arrived in London on the 10th ult. from Ostend.

There are now building in the different ports of England 42 ships of war.

The papers contain the following extract of a letter, dated Toulon, May 4. "The Maritime Prefect went yesterday on board the American frigate United States, accompanied by the Count de Labrettoniere, Major General of the Marine at Toulon. The master gunner of the frigate was in irons, and about to be tried by a court martial. The commander of the ship has, it is said, sent 5000f. as relief for the families of the men killed and wounded by the deplorable occurrence of the 1st; but the Prefect refused the money, saying that it was an affair to be settled between the two governments. This morning a boat with Americans came to shore. The authorities, having timely notice of her arrival, placed a picket of gendarmes on the quay, in order to prevent them from being assailed by the French sailors, who are in a state of desperation."

FRANCE.—Paris cannot be said to be tranquil.—Conflicts between the students who frequent the Guinguettes (tea gardens) in the quarter of Mont Parnasse, and the police, and between the populace and some soldiers of the 35th regiment, took place on Thursday last, outside the barriers, and appear, indeed to be of hourly occurrence.

Great numbers of arrests and domiciliary visits continue in Paris and throughout France. On the other hand, the Chamber of Peers daily discharge scores of prisoners, against whom no evidence appears on the investigation of their cases.—Dr. Gervais, and the Editor of the Messenger, having refused to go to trial on Saturday, they were condemned respectively to fines of 1000 francs, and to imprisonment for an alleged libel on the police. A new trial will be the consequence of this curious proceeding. We regret to learn that very serious apprehensions are entertained for the consequences of the first public discussion of the late melancholy events in Paris.—*Morning Herald.*

Spain and Portugal.—It was announced on the authority of a telegraphic despatch, received at Paris from Bayonne, and dated the 6th May, that an arrangement had taken place between Don Pedro and Miguel—that Don Carlos had given up the contest in Spain, and embarked for England, and as a necessary consequence, that the civil war in Spain and Portugal was at an end. The statement was very circumstantial, and no doubt was expressed of its correctness. It now turns out, however, to have been nothing more than a stock-jobbing report, wholly without foundation. By the African steam-boat we have intelligence from Lisbon to the 5th inst. She brings despatches from Lord Howard de Walden to the British government, the nature of which has not yet transpired. They are said to relate to the reception by Don Miguel of the proposition made to him, founded upon the treaty of amity between the Four Powers. The tenor of his answer is not known, but from all that can be gathered, it was repulsive. The armies are still idle, and remain in the same position as before. Miguel is still represented as strong in force, his troops well found and well disciplined, and the country in his rear well cultivated and productive. Of his other resources, too, there is no lack reported of the stock of obstinacy, for the Don has expressed his determination to hold out to the last extremity.

Letters from Paris state that the fortress of Elvas had proclaimed Donna Maria on the 27th ult., as soon as the Spanish troops crossed the river. The garrison of the fortress had previously been ordered to encounter Colonel S. on the frontiers of the Algarves.

The statement as to the movements of Don Carlos, turns out to be equally untrue. Instead of retiring from the contest, it appears that he was meditating an expedition into Spain, in *propria persona*, the effect of which would certainly be to encourage his partisans and protract the war. The last accounts mention several trifling successes of the Carlists in Biscay and Navarre. The Cortes are convoked for the 1st of July.

A correspondent of the Morning Herald, who writes under dates of Lisbon, May 5th, states that intelligence had been received of the capture of Coimbra, by the Duke of Terceira, and that Admiral Napier had started with 300 men in the City of Edinburgh steam-boat for Figueras, though he expected that the port had already surrendered to Captain Bartram of the Don Pedro frigate.

London, May 15.—There was no foreign intelligence of the least interest yesterday.

A hope is entertained that the arrival of the new crops of the East and West India produce, will tempt purchasers into the market to make investments.

There are complaints amongst our merchants, that Portuguese and Spanish securities are absorbing such large portions of capital, as to leave but little for investment in mercantile matters. Trade generally is much brisker on the continent than it is here, and our neighbours are taking away our business.

By advices from Vienna, we learn that it was understood in that capital, that the Congress of Germanic ministers would continue to sit to the termination of June. Austria, it is again asserted, will join the great Germanic Commercial Convention; but that the union will be confined to the provinces north of the Danube, which will include Vienna. This arrangement is understood to be adopted on the conviction, that the manufactures of Bohemia, Moravia, and the provinces north of the Danube, have attained such a degree of perfection, as to enable them to compete with those of Prussia and Saxony. To the provinces south of the Danube, such a competition would produce the most serious consequences.

Accident at Toulon.—In the Chamber of Deputies on Wednesday, M. Eschasserieux begged leave to remind the Chamber of an unfortunate event, which took place at Toulon the day of the King's fête, when an American frigate in that port fired seven times upon a French vessel called Le Suffren, and killed two of the crew. He was inclined to think that this misfortune must have been the result of mistake or accident. As a proof of this, I shall read a letter written by the captain of the American frigate to the Maritime Prefect. It is as follows:—"Sir, it is with the profoundest regret, that on my arrival from Marseilles, I learned the sad accident occasioned by the salute given by my frigate in honour of the king's fête. It is impossible for me to express what I feel upon this occasion. To understand it, I beg of you to put yourself for a moment

in my situation, and I beg of you to accept the most positive assurance I can give you of the profound grief of all the officers and crews of the American vessels, who were at Toulon when this fatal accident happened." The letter then states, that the man whose negligence had caused the accident, had been put under arrest, and should be brought to a court martial.—The captain terminates his letter by entreating, that as a testimony of the regret felt for the accident, a sum of 5000f., which had been subscribed by the officers and crews of both the American vessels, should be given to the families of the sufferers.

Cholera in Paris.—Some of the French Medical journals, state a certain number of cases of cholera have been met with in Paris during the last month; it does not appear, however, that they have been of great severity; indeed from those which are given in detail, they should be disposed to say that the disease was no more than is usually met with when the weather becomes warm, and such as would not have attracted the slightest notice anterior to the irruption of the more formidable disease from the east.

NOTICES.

The late appearance of our number for the present month, has been occasioned by the editor's time being entirely engrossed for three weeks, by his duties as a member of the last General Assembly, and of the Boards with which it is connected. To the same cause is to be attributed the omission, for the present month, of the whole department assigned to Reviews. And, indeed, if leisure for writing had been at command, the space which a Review, or short notices of recent publications, would have occupied, was urgently demanded for other matter, which seemed to require immediate publication.

TO OUR SUBSCRIBERS.

We doubt if any periodical publication in our country has been paid for more generally and punctually than the Christian Advocate; and this is acknowledged by the editor with gratitude and pleasure. Still, there are a number of his subscribers who are indebted to a considerable amount; and the avails of their subscription are urgently needed to pay the printer, to whom for the want of these avails, and from this want only, the editor is in arrear. Will others pay their debts, and enable him to pay his? All parties will feel better when this is done. "Owe no man any thing, but to love one another."

*** The Editor begs indulgence for a little egotism while he states, that the first article of the present number, consists of the first sermon he ever wrote. The text was given him as the subject of a popular discourse, when he was on trials for the gospel ministry in the Presbytery of New Brunswick, N. J., and was composed in his room, in Nassau Hall, when he was a tutor in that institution, in the summer of the year 1785. After being read to the Presbytery in private, it was, several months afterwards, delivered *memoriter*, in the church in Princeton, the first time that the author preached after his licensure—Dr. Witherspoon sitting in the pulpit with the preacher, and insisting that he should not show a note. His injunction was obeyed, and as the young licentiate walked from the house of worship with his highly respected teacher, he received from him, for his encouragement, the only praise ever given him to his face by that venerated man. It was moderate praise—Gently tapping his pupil on the shoulder, he said—"Well, well, continue to do as well as that, and we'll be satisfied." It was a maxim with this eminent scholar and divine, to which he admitted of but very few exceptions—"Never to praise a man to his face, and never to speak evil of him behind his back, unless called to do so, as a matter of obvious duty, and for a useful purpose."

After the lapse of nearly half a century, the Editor finds himself in possession of the very same sentiments on the great doctrine of Regeneration, with which he commenced his ministry. None of the fancied improvements in Theology have moved him a hair's breadth on this topic. He endeavoured in this discourse—and he rejoices to observe that he began to preach on this plan—to sustain every one of his important positions, by the quotation of a plain and pertinent passage from the Holy Scriptures. The word of God can never change; and boast of improvements and the march of mind, as innovators may, and do, there can be no improvement on the dictates of the Holy Ghost. They are, on all important points, perfectly clear and full; intelligible to every careful, prayerful, and candid reader; and have been as well understood by generations past, as they will ever be by generations to come. Human reasonings and opinions fluctuate infinitely, "but the word of God shall stand forever."